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THE
SACRED BOOKS OF THE EAST

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HENRY FROWDE

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THE

SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. XLVI

Oxford

AT THE CLARENDON PRESS

1897

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VEDIC HYMNS

TRANSLATED BY

HERMANN OLDENBERG

PART II

HYMNS TO AGNI (MANDALAS I-V)

Oxford

AT THE CLARENDON PRESS

1897

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INTRODUCTION.

IN preparing this volume, which contains the greater part of the Agni hymns of the Rig-veda, namely, those of the Mandalas I-V, the translator enjoyed the high advantage of Professor Max Müller's assistance, in the way stated in the Introduction to the first volume of Vedic Hymns, *Sacred Books of the East*, vol. xxxii, p. xxvii.

H. O.

KIEL:
November, 1895.

V E D I C H Y M N S.

MANDALA I, HYMN 1.

ASHTAKA I, ADHYÂYA 1, VARGA 1-2.

1¹. I magnify² Agni, the Purohita, the divine ministrant of the sacrifice, the *Hotri* priest, the greatest bestower of treasures.

2. Agni, worthy to be magnified by the ancient *Rishis* and by the present ones—may he conduct the gods hither.

3. May one obtain through Agni wealth and welfare day by day, which may bring glory and high bliss of valiant offspring.

4. Agni, whatever sacrifice and worship¹ thou encompassest on every side, that indeed goes to the gods.

5. May Agni the thoughtful *Hotri*, he who is true and most splendidly renowned, may the god come hither with the gods.

6. Whatever good thou wilt do to thy worshipper, O Agni, that (work) verily is thine, O Aṅgiras.

7. Thee, O Agni, we approach day by day, O (god) who shinest in the darkness¹; with our prayer, bringing adoration to thee—

8. Who art the king of all worship, the guardian of *Rita*, the shining one, increasing in thy own house.

9. Thus, O Agni, be easy of access to us, as a father is to his son. Stay with us for our happiness.

NOTES.

The hymn is ascribed to Madhukkhandas Vaisvâmitra, and may possibly belong to an author of the Visvâmitra family. See my Prolegomena, p. 261. Metre, Gâyatrî. The hymn has been translated and commented upon by M. M., Physical Religion, pp. 170–173.

Verse 1 = TS. IV, 3, 13, 3 ; MS. IV, 10, 5. Verse 3 = TS. III, 1, 11, 1 ; IV, 3, 13, 5 ; MS. IV, 10, 4 (IV, 14, 16). Verse 4 = TS. IV, 1, 11, 1 ; MS. IV, 10, 3. Verse 7 = SV. I, 14. Verses 7–9 = VS. III, 22–24 ; TS. I, 5, 6, 2 ; MS. I, 5, 3.

Verse 1.

Note 1. This verse being the first verse of the Rig-veda as we now possess it, seems already to have occupied the same position in the time of the author of the hymns X, 20–26. For, after a short benediction, the opening words of this collection of hymns are also agním īe, ‘I magnify Agni.’ Comp. my Prolegomena, p. 231.

Note 2. The verb which I translate by ‘magnify’—being well aware that it is impossible to do full justice to its meaning by such a translation—is *id*. There seems to me no doubt that this verb is etymologically connected with the substantives *ish*, ‘food,’ *id*, *ídâ*, *írâ* (not with the root *yag* of which Brugmann, Indogermanische Forschungen I, 171, thinks). We need not ask here whether the connection between *id* and *ish* is effected by a ‘Wurzeldeterminativ’ (root-determinative) *d*—in this case we should have here *id* for *izhd*, comp. *nîda* for *nizhda*, *pîd* for *pizhd*, &c. ; see Brugmann’s Grundriss, vol. i, § 591—or whether *id* is a reduplicated present of *id* (of the type described by Brugmann, Grundriss, vol. ii, p. 854 ; comp. *îrte*, &c.). The original meaning of *îde* at all events seems to be ‘I give sap or nourishment.’ Now in the Vedic poetry and ritual, the idea of sap or nourishment is especially connected with the different products coming from the cow, milk and

butter. The footsteps of the goddess Idâ drip with butter. The words ‘agnim idé’ seem to me, consequently, originally to convey the idea of celebrating Agni by pouring sacrificial butter into the fire. There is a number of passages in the Rig-veda which, in my opinion, show clear traces of this original meaning of the verb. Thus we read X, 53, 2. yágámahai yagñiyân hánta deváñ iñámahai idyân ágyena, ‘let us sacrifice (yag) to the gods to whom sacrifice is due; let us magnify (id) with butter those to whom magnifying is due.’ V, 14, 3. tám hí sásvantah iñate sruká devám ghritaskútâ agním havyáya vólhaye, ‘for all people magnify this god Agni with the butter-dripping sacrificial spoon. that he may carry the sacrificial food.’ V, 28, 1. deváñ iñánâ havishâ ghrítâkî, ‘magnifying the gods with sacrificial food, (the spoon) filled with butter.’ Comp. also I, 84, 18; VI, 70, 4; VIII, 74, 6; X, 118, 3. Then, by a gradual development, we find the verb *id* or the noun *iñenya* connected with such instrumentals as *girâ* or *gîrbhil*, ‘to magnify by songs,’ or *stómai* ‘by praises,’ *námasâ* ‘by adoration,’ and the like. The Rig-vedic texts, however, show us very clearly that even in such phrases the original meaning of *id* was not quite forgotten. For the word is not used indifferently of any praise offered to any god whatever. No god of the Vedic Pantheon is praised so frequently and so highly by the poets of the Rig-veda as Indra. Yet, with very few exceptions, the word *id* is avoided in connection with this god. The whole ninth Mandala contains nothing but praises of Soma Pava-mâna. Yet the word *id* occurs, in the whole of this Mandala, in two passages only (5, 3; 66, 1) of which one is contained in an Âpri verse transferring artificially to Soma such qualifications as belong originally to Agni. On the other hand, in the invocations addressed to Agni, this verb and its derivatives are most frequently used. We may conclude that the idea of celebration, as conveyed by these words, had a connotation which qualified them for the employment with regard to Agni, the god nourished by offerings of butter, much better than for being addressed to Indra, the drinker of the Soma juice, or to the god Soma himself.

Last comes, I believe, the meaning of *id* as contained in a very small number of passages such as VII, 91, 2. índra-vâyû sustutíh vâm iyâná mârdikám itte suvitám ka návyam, ‘Indra and Vâyu! Our beautiful praise, approaching you, asks you for mercy and for new welfare.’ Here the construction of *id* is such as if in English the phrase, ‘men magnify the gods for obtaining mercy,’ could be expressed in the words ‘men magnify the gods mercy.’

I conclude by quoting the more important recent literature referring to *id*: Prof. Max Müller’s note on V, 60, 1 (S. B. E. vol. xxxii, p. 354); Physical Religion, p. 170; Bezzenger, Nachrichten von der Göttinger Gesellsch. d. Wissensch. 1878, p. 264; Bechtel, Bezzenger’s Beiträge, X, 286; Bartholomae, ibid. XII, 91; Arische Forschungen, II, 78; Indogermanische Forschungen, III, 28, note 1; Brugmann, Indogermanische Forschungen, I, 171; K. F. Johansson, Indogermanische Forschungen, II, 47. Comp. also Bartholomae, Arische Forschungen, I, 21; III, 52, and Joh. Schmidt, Kuhn’s Zeitschrift, XXXII, 389.

Verse 4.

Note 1. ‘Worship’ is a very inadequate translation of *adhvara*, which is nearly a synonym of *yagñā*, by the side of which it frequently stands. Possibly in the designation of the sacrifice as *yagñā* the stress was laid on the element of prayer, praises, and adoration; in the designation as *adhvara* on the actual work which was chiefly done by the *Adhvaryu*.—Prof. Max Müller writes: ‘I accept the native explanation *a-dhvvara*, without a flaw, perfect, whole, holy. *Adhvvara* is generally an *opus operatum*; hence *adhvaryu*, the operating priest.’ Comp. Physical Religion, p. 171. Bury’s derivation of *adhvara* from *madhu* (*mdhu-ara*, Bezzenger’s Beiträge, VII, 339) is much more ingenious than convincing.

Verse 7.

Note 1. I have translated *dóshâvastar* as a vocative which, as is rendered very probable by the accent, was also the opinion of the *diaskeuasts* of the *Samhitâ* text.

The author of the sacrificial formula which is given in *Āsval. Sraut.* III, 12, 4 and *Sāṅkh. Grīhy.* V, 5, 4, evidently understood the word in the same way; there Agni is invoked as *doshāvastar* and as *prātarvastar*, as shining in the darkness of evening and as shining in the morning. That this may indeed be the true meaning of the word is shown by *Rig-veda* III, 49, 4, where Indra is called *kshapām vastā*, ‘the illuminator of the nights’ (*kshapām* is gen. plur., not as Bartholomae, Bezzenger’s *Beiträge*, XV, 208, takes it, loc. sing.). The very frequent passages, however, in which case-forms of *doshā* stand in opposition to words meaning ‘dawn’ or ‘morning’—which words in most cases are derived from the root *vas*—strongly favour the opinion of Gaedicke (*Der Accusativ im Veda*, 177, note 3) and K. F. Johansson (Bezzenger’s *Beiträge*, XIV, 163), who give to *dóshāvastar* the meaning ‘in the darkness and in the morning.’ This translation very well suits all *Rig-veda* passages in which the word occurs. If this opinion is accepted, *doshāvastar* very probably ought to be written and accented as two independent words, *doshā* *vástar*. See M. M., *Physical Religion*, p. 173.

MANDALA I, HYMN 12.

ASHTAKA I, ADHYÂYA 1, VARGA 22-23.

1. We choose Agni as our messenger, the all-possessor, as the *Hotri* of this sacrifice, the highly wise.

2. Agni and Agni again they constantly invoked with their invocations, the lord of the clans, the bearer of oblations, the beloved of many.

3. Agni, when born, conduct the gods hither for him who has strewn the Barhis (sacrificial grass)¹; thou art our *Hotri*, worthy of being magnified².

4. Awaken them, the willing ones, when thou goest as messenger, O Agni. Sit down with the gods on the Barhis.

5. O thou to whom *Ghvita* oblations are poured out, resplendent (god), burn against the mischievous, O Agni, against the sorcerers.

6. By Agni Agni is kindled (or, by fire fire is kindled), the sage, the master of the house, the young one, the bearer of oblations, whose mouth is the sacrificial spoon.

7. Praise Agni the sage, whose ordinances for the sacrifice are true, the god who drives away sickness.

8. Be the protector, O Agni, of a master of sacrificial food who worships thee, O god, as his messenger.

9. Be merciful, O purifier, unto the man who is rich in sacrificial food, and who invites Agni to the feast of the gods.

10. Thus, O Agni, resplendent purifier, conduct

the gods hither to us, to our sacrifice and to our food.

11. Thus praised by us with our new Gâyatra hymn, bring us wealth of valiant men and food.

12. Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.

NOTES.

This hymn is ascribed to Medhâtithi Kârva. It is the opening hymn of a collection which extends from I, 12 to 23 (not, as Ludwig, III, 102, believes, from I, 2 to 17; see my Prolegomena, p. 220). That the authorship of this collection belongs indeed to the Kârva family, whose poetical compositions are found partly in the first and partly in the eighth Mandala, is shown by the text of 14, 2-5, and by other evidence; see Zeitschr. der Deutschen Morg. Gesellschaft, XXXVIII, 448.

The metre is Gâyatrî. It is possible, though I do not think it probable, that the hymn should be considered as consisting of Trikas. Verse 1 = SV. I, 3; TS. II, 5, 8, 5; V, 5, 6, 1; TB. III, 5, 2, 3; MS. IV, 10, 2. Verses 1-3 = SV. II, 140-142; AV. XX, 101, 1-3. Verse 2 = TS. IV, 3, 13, 8; MS. IV, 10, 1. Verse 3 = TB. III, 11, 6, 2. Verses 6, 8, 9 = SV. II, 194-196. Verse 6 = TS. I, 4, 46, 3; III, 5, 11, 5; V, 5, 6, 1; TB. II, 7, 12, 3; MS. IV, 10, 2 (3). Verse 7 = SV. I, 32. Verse 10 = VS. XVII, 9; TS. I, 3, 14, 8; 5, 5, 3; IV, 6, 1, 3; MS. I, 5, 1.

Verse 3.

Note 1. On *vrikta*barhis, comp. RV. I, 116, 1; M. M., vol. xxxii, pp. 84 seq., 109; Geldner, P. G., Vedische Studien, I, 152.

Note 2. On *īdyah*, comp. the note on *īde* I, 1, 1.

MANDALA I, HYMN 13.

ASHTAKA I, ADHYÂYA 1, VARGA 24-25.

ÂPRÎ HYMN.

1. Being well lighted, O Agni, bring us hither the gods to the man rich in sacrificial food, O Hotri, purifier, and perform the sacrifice.

2. Tanûnapât¹! make our sacrifice rich in honey and convey it to-day to the gods, O sage, that they may feast.

3. I invoke here at this sacrifice Narâsamsa¹, the beloved one, the honey-tongued preparer of the sacrificial food.

4. O magnified¹ Agni! Conduct the gods hither in an easy-moving chariot. Thou art the Hotri instituted by Manus².

5. Strew, O thoughtful men, in due order¹ the sacrificial grass, the back (or surface) of which is sprinkled with butter, on which the appearance of immortality² (is seen).

6. May the divine gates open, the increasers of Rita, which do not stick together, that to-day, that now the sacrifice may proceed.

7. I invoke here at this sacrifice Night and Dawn, the beautifully adorned goddesses, that they may sit down on this our sacrificial grass.

8. I invoke these two divine Hotris¹, the sages with beautiful tongues. May they perform this sacrifice for us.

9. Iâ ('Nourishment'), Sarasvatî, and Mahî ('the great one')¹, the three comfort-giving goddesses, they who do not fail, shall sit down on the sacrificial grass.

10. I invoke hither the foremost, all-shaped Tva-shtri to come hither ; may he be ours alone.

11. O tree¹, let the sacrificial food go, O god, to the gods. May the giver's splendour be foremost.

12. Offer ye the sacrifice with the word Svâhâ to Indra in the sacrificer's house. Thereto I invoke the gods.

NOTES.

The hymn is ascribed, as the whole collection to which it belongs, to Medhâtithi Kânva (see the note on the preceding hymn). Its metre is Gâyatrî. Verses 1-4 = SV. II, 697-700. Verse 9 = RV. V, 5, 8. Verse 10 = TS. III, 1, 11, 1; TB. III, 5, 12, 1; MS. IV, 13, 10.

The hymn belongs to the class of Âpri hymns, which were classed by the ancient arrangers of the Samhitâ among the Agni hymns. The Âpri hymns, consisting of eleven or twelve verses, were destined for the Prayâga offerings of the animal sacrifice (comp. H. O., Zeitschrift der D. Morg. Gesellschaft, XLII, 243 seq.). They were addressed, verse by verse in regular order, partly to Agni, partly to different spirits or deified objects connected with the sacrifice, such as the sacrificial grass, the divine gates through which the gods had to pass on their way to the sacrifice, &c. The second verse was addressed by some of the *Rishi* families to Tanûnapât, by some to Narâsamsha ; in some of the hymns we find two verses instead of one (so that the total number of verses becomes twelve instead of eleven) addressed the one to Tanûnapât, the other to Narâsamsha. Bergaigne (Recherches sur l'histoire de la Liturgie Védique, p. 14) conjectures that some of the *Rishi* families had only seven Prayâgas. This opinion is based on the identical appearance of four verses (8-11) in the Âpri hymns of the Visvâmitras (III, 4) and of the Vasish-thas (VII, 2), and on the diversity of metres used in two other Âpri hymns, IX, 5 and II, 3. To me this conjecture, though very ingenious, does not seem convincing.

With the text of the *Āpri* hymns should be compared the corresponding Praishas of the Maitrāvaraṇa priest, i.e. the orders by which this priest directed the Hotri to pronounce the Prayâga invocations. The text of these Praishas is given Taitt. Brâhm. III, 6, 2.

Comp. on the character and the historical and ritual position of the *Āpri* hymns, Max Müller, Hist. Anc. Sansc. Literature, p. 403 seq.; Roth, Nirukta, notes, p. 121 seq.; Weber, Indische Studien, X, 89 seq.; Ludwig V, 315 seq.; Hillebrandt, Das Altindische Neu- und Vollmondsopfer, 94 seq.; Schwab, Das Altindische Thieropfer, 90 seq.; Bergaigne, Recherches sur l'histoire de la Liturgie Védique, 13 seq.

Verse 1.

Note 1. Comp. Delbrück, Syntactische Forschungen, I, 97.

Verses 2, 3.

Note 1. Does Tanûnapât, lit. ‘son of the body,’ mean, as Roth and Grassmann believed, ‘son of his own self’ (comp. I, 12, 6. agnînâ agnîh sám idhyate, ‘by Agni Agni is kindled’), or is the meaning ‘le propre fils’ (Bergaigne, Rel. Védique II, 100)? Narâsamâ, which is nearly identical with the Avestic Nairyôsañha, means ‘the song of men,’ or ‘praised by men’ (Bergaigne, I. I. I, 305; M. M.’s note on VII, 46, 4). In III, 29, 11 it is said of Agni: ‘He is called Tanûnapât as the foetus of the Asura; he becomes Narâsamâ when he is born.’ Of course an expression like this is by no means sufficient to prove that the sacrificial gods Tanûnapât and Narâsamâ, as invoked in the *Āpri* hymns, are nothing but forms of Agni. Expressions which are constantly repeated in the *Āpri* verses show that the work of Tanûnapât, and likewise that of Narâsamâ, consisted in spreading ghrîta or ‘honey’ over the sacrifice.

Verse 4.

Note 1. ‘Magnified’ is *îlîtâh*; comp. the note on I, 1, 1. The third, or if both Tanûnapât and Narâsamâ are invoked, the fourth verse of the *Āpri* hymns is regularly addressed to Agni with this epithet *îlita*.

Note 2. Manurhita, 'instituted by Manus,' not 'by men.' See Bergaigne, Religion Védique, I, 65 seq.

Verse 5.

Note 1. On *ânushák*, comp. Pischel, Vedische Studien, II, 125.

Note 2. The last Pâda is translated by Grassmann, 'wo der unsterbliche sich zeigt' (comp. Bergaigne, R.V. I, 194, note 1); by Ludwig, 'auf dem man das unsterbliche sieht.' To me it seems impossible to decide, so as to leave no doubt, whether *amritasya* is masculine or neuter. Comp. also Atharva-veda V, 4, 3; 28, 7; XIX, 39, 6-8, in which passages the phrase *amritasya kákshanam* recurs.

Verse 8.

Note 1. The two divine Hotris are mentioned in the Rig-veda only in the eighth (or seventh) verse of the Âprîsûktas and besides in two passages, X, 65, 10; 66, 13, which do not throw any light on the nature of these sacrificial gods. They are called *gâtavedasâ* VII, 2, 7, *purohitau* X, 70, 7, *bhishagâ* Vâg. Samh. XXVIII, 7. As regards the duality of these divine counterparts of the human *Hotri* priest, possibly the 'two Hotris' should be understood as the *Hotri* and the *Maitrâvaraṇa*; the latter was the constant companion and assistant of the former in the Vedic animal sacrifice. Comp. Schwab, Altdisches Thieropfer, 96, 114, 117, &c.; H. O., Religion des Veda, 391.

Comp. on the two divine Hotris also Bergaigne, R.V. I, 233 seq.

Verse 9.

Note 1. On *Iâ*, see H. O., Religion des Veda, pp. 72, 326.—With regard to *Mahî* Bergaigne (Rel. Védique, I, 322) has pronounced the opinion that 'Bhâratî et Mahî, qui, tantôt se remplacent, tantôt se juxtaposent tout en paraissant ne compter que pour une, se confondent aux yeux des *rishis*.' But Pischel (Ved. Studien, II, 84 seq.) has shown that the eminent French scholar was wrong, and that really *Mahî* ('the great one') is independent of *Bhâratî*. Pischel's

own opinion that Mahî is a name of the goddess Dhishanâ, does not seem to me to be established by sufficient reasons.—On the meaning of these three goddesses Prof. Max Müller writes : ‘ I should not fix on Nourishment as the true meaning of Ilâ. Originally those three goddesses seem to be local : Ilâ, the land or daughter of Manu, the Sarasvatî, and another river here called Mahî.’

Verse 11.

Note 1. To me it seems evident that the tree, or, to translate more literally, the lord of the forest (*vanaspati*) invoked in this Âpri verse can only be the sacrificial post (*yûpa*) to which the victim was tied before it was killed. The *yûpa* is called *vanaspati* in the Rig-veda (III, 8, 1. 3. 6. 11) as well as in the more modern Vedic texts (for inst., Taitt. *Samh.* I, 3, 6, 1).—In the Âpri hymn, IX, 5 (verse 10), the *vanaspati* is called *sahasravalsa* : with this should be compared III, 8, 11 (addressed to the *yûpa*) : *vánaspate satávalsaḥ ví roha sahásravalsâḥ ví vayám ruhema*, ‘ O lord of the forest, rise with a hundred offshoots ; may we rise with a thousand offshoots ! ’—In the Âpri hymn, X, 70 (verse 10), the rope (*rasanâ*) is mentioned by which the *vanaspati* should tie the victim ; comp. with this expression the statements of the ritual texts as to the *rasanâ* with which the victim is tied to the *yûpa* ; Schwab, Das Altindische Thieropfer, 81. Comp. also especially Taittirîya Brâhmaṇa III, 6, 11, 3.—In the Âpri hymns the *vanaspati* is frequently invoked to let loose the victim ; in connection therewith mention is made of the sacrificial butcher (*samitri*), see II, 3, 10; III, 4, 10; X, 110, 10, and comp. Vâg. *Samhitâ* XXI, 21; XXVIII, 10. The meaning of these expressions becomes clear at once, if we explain the *vanaspati* as the sacrificial post. When they are going to kill the victim, they loosen it from the post ; the post, therefore, can be said to let it loose. Then the butcher (*samitri*) leads the victim away. See the materials collected by Schwab, Thieropfer, p. 100 seq., and comp. also H. O., Religion des Veda, 257.

MANDALA I, HYMN 26.

ASHTAKA I, ADHYÂYA 2, VARGA 20-21.

1. Clothe thyself with thy clothing (of light),
O sacrificial (god), lord of all vigour; and then
perform this worship for us.

2. Sit down, most youthful god, as our desirable
Hotri, through (our prayerful) thoughts¹, O Agni,
with thy word² that goes to heaven.

3. The father verily by sacrificing procures (bless-
ings) for the son¹, the companion for the companion,
the elect friend for the friend.

4. May Varuna, Mitra, Aryaman, triumphant with
riches (?)¹, sit down on our sacrificial grass as they
did on Manu's.

5. O ancient *Hotri*, be pleased with this our
friendship also, and hear these prayers.

6. For whenever we sacrifice constantly¹ to this
or to that god, in thee alone the sacrificial food is
offered.

7. May he be dear to us, the lord of the clan, the
joy-giving, elect *Hotri*; may we be dear (to him),
possessed of a good Agni (i. e. of good fire).

8. For the gods, when possessed of a good Agni,
have given us excellent wealth, and we think our-
selves possessed of a good Agni.

9. And may there be among us mutual praises
of both the mortals, O immortal one, (and the
immortals)¹.

10. With all Agnis (i. e. with all thy fires), O Agni,
accept this sacrifice and this prayer, O young (son)
of strength¹.

NOTES.

This hymn, as well as the whole collection to which it belongs, is ascribed to Sunahsepa Âgigarti (comp. 24, 12. 13). The metre is Gâyatrî. Bergaigne (*Recherches sur l'histoire de la Samhitâ*, II, 7) divides this hymn into Trikas, with one single verse added at the end. I cannot find sufficient evidence for this; the appearance in the Sâma-veda (II, 967-9) of a *Trika* composed of the verses 10. 6. 7 of our hymn is rather against Bergaigne's opinion.

Verse 2.

Note 1. Mánmabhi_h may possibly mean, 'with thy (wise) thoughts;' comp., for instance, III, 11, 8. pári vísvâni súdhitâ agnéh asyâma mánmabhi_h, 'may we obtain every bliss through Agni's (wise) thoughts,' or 'may we obtain all the blessings of Agni for our prayers.'

Note 2. Vákas stands for vákasâ. See the passages collected by Lanman, *Noun-Inflection*, 562, and comp. Roth, *Ueber gewisse Kürzungen des Wortendes im Veda*, 5; Joh. Schmidt, *Die Pluralbildung der indogermanischen Neutra*, 304 seq. Ludwig also takes vákas as instrumental.

Verse 3.

Note 1. Agni is the father, the mortal whose sacrifice he performs, the son.

Verse 4.

Note 1. Can risâdas be explained as a compound of ri (Tiefstufe of rai, as gu is the Tiefstufe of gau) and *sâdas, from the root sad, 'to be triumphant'? Prof. Aufrecht (Bezzenberger's Beiträge, XIV, 33; see also Neisser, Bezz. Beitr. XIX, 143) connects ri- with the Greek ἐπι- (ἐπικυνθῆσαι &c.); our hypothesis has the advantage of not leaving the limits of Sanskrit.—Comp. M. M.'s note on V, 60, 7; Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rig-veda-Forschung* (1893), p. 7.

Verse 6.

Note 1. On sásvatâ tánâ see Lanman, 480, 515, 518.

Verse 9.

Note 1. The comparison of verse 8 and the expression ámrīta mártyânâm in the second Pâda of this verse seem to show that ubháyeshâm does not refer to two classes of mortals, the priests and their patrons, but to the mortals and the immortals. A genitive amrītânâm, which would make this meaning quite clear, can easily be supplied. A Dvandva compound amrītamartyânâm, which one could feel tempted to conjecture, would have, in my opinion, too modern a character.—Prof. Max Müller writes: ‘I should prefer amrita martyânâm, not exactly as a compound, but as standing for amritânâm martyânâm. This seems to be Ludwig’s opinion too.’

Verse 10.

Note 1. In the translation of sahasah yaho I follow Geldner, Kuhn’s Zeitschrift, XXVIII, 195; Ludwig’s translation is similar.

MANDALA I, HYMN 27.

ASHTAKA I, ADHYĀYA 2, VARGA 22-24.

A.

1. With reverence I shall worship thee who art long-tailed like a horse, Agni, the king of worship.

2. May he, our son of strength¹, proceeding on his broad way, the propitious, become bountiful to us.

3. Thus protect us always, thou who hast a full life, from the mortal who seeks to do us harm¹, whether near or afar.

4. And mayest thou, O Agni, announce to the gods this our newest efficient Gâyatra song.

5. Let us partake of all booty that is highest and that is middle (i. e. that dwells in the highest and in the middle world); help us to the wealth that is nearest.

6. O god with bright splendour, thou art the distributor. Thou instantly flowest for the liberal giver in the wave of the river, near at hand.

B.

7. The mortal, O Agni, whom thou protectest in battles, whom thou speedest in the races¹, he will command constant nourishment:

8. Whosoever he may be, no one will overtake him, O conqueror (Agni)! His strength² is glorious.

9. May he (the man), known among all tribes³, win the race with his horses; may he with the help of his priests become a gainer.

C.

10. O *Garâbodha*¹! Accomplish this (task) for every house²: a beautiful song of praise for worshipful Rudra³.

11. May he, the great, the immeasurable, the smoke-bannered, rich in splendour, incite us to (pious) thoughts and to strength.

12. May he hear us, like the rich lord of a clan, the banner of the gods, on behalf of our hymns, Agni with bright light.

13. Reverence to the great ones, reverence to the lesser ones! Reverence to the young, reverence to the old¹! Let us sacrifice to the gods, if we can. May I not, O gods, fall as a victim to the curse of my better².

NOTES.

The hymn is ascribed to *Sunaḥsepa* (see note on I, 26). The metre is *Gâyatrî*; the last verse is *Trishṭubh*.

The laws of arrangement of the *Samhitâ* show that this hymn, which has thirteen verses and follows after a hymn of ten verses belonging to the same deity, must be divided into a number of minor hymns. On the question of this division some further light is thrown by the metre. The first six verses and then again the verses 10–12 are composed in the trochaic form of the *Gâyatrî* metre; of the verses 7–9, on the other hand, not a single *Pâda* shows the characteristics of that metre. I believe, therefore, that the verses 1–6 form one hymn by themselves, or possibly two hymns of three verses each. Then follow two hymns: verses 7–9, 10–12. As to verse 13, which is composed in a different metre, it is difficult to determine its exact nature. It may be a later addition: though in that case

we shall hardly be able to explain why it was placed at the end of the hymns addressed to Agni, to which god it contains no reference whatever. Or it may form part of the hymn 10-12 : in that case we should have to consider this whole hymn, which would then violate the rules of arrangement, as an addition to the original collection.

We may add that the Sâma-veda gives the first twelve verses of this Sûkta so as to form four independent hymns: 1-3 = SV. II, 984-6; 4. 6. 5 = SV. II, 847-9; 7-9 = SV. II, 765-7; 10-12 = SV. II, 1013-15. Besides, verse 1 is found in SV. I, 17. Verse 4 = SV. I, 28; TÂr. IV, 11, 8. Verse 7 = VS. VI, 29; TS. I, 3, 13, 2; MS. I, 3, 1. Verse 10 = SV. I, 15. Comp. Bergaigne, Recherches sur l'histoire de la Samhitâ, II, pp. 7-8; H. O., Prolegomena, 225-226.

Verse 2.

Note 1. It requires a stronger belief in the infallibility of Vedic text tradition than I possess, not to change sávasâ into sâvasaḥ. I do not think that I, 62, 9 (sánemi sakhyám svapasyámânah súnúh dâdhâra sávasâ sudámsâh) furnishes a sufficient argument against this conjecture.

Verse 3.

Note 1. Grassmann reads aghââyóḥ for the sake of the metre; Prof. Max Müller proposes āghâyôḥ. I think that the missing syllable should be gained by disyllabic pronunciation of -ât in mártyât or rather mártiât. Comp. my Prolegomena 185 and the quotations given there in note 1.

Verses 7-9.

Note 1. It is not my intention to enter here into a new discussion on so frequently discussed a word as vâga. I have translated it in verses 7, 9 by 'race,' in verse 8 by 'strength.'

Note 2. The expression used in verses 7 and 8 should be compared especially with VII, 40, 3. sâh ít ugrâḥ astu marutâḥ sâh sushmî́ yám mártyam prishadasvâh ávâtha, utâ im agníh sárasvatî gunánti ná tásya râyâḥ paryetâ asti.

Note 3. Visvakarshani, a frequent epithet of Agni, here refers to the mortal hero protected by Agni; comp. I, 64, 14 (vol. xxxii, p. 108); X, 93, 10 (visvákarshani srávah).

Verse 10.

Note 1. I think that Ludwig is right in taking Garâbodha for a proper name.

Note 2. Visé-vise may possibly depend on *yagniyâya*, so that we should have to translate: 'Administer this task: a beautiful song of praise to Rudra who is worshipful for every house.'

Note 3. Rudra is here a designation of Agni, as the next verses show. Comp. Pischel-Geldner, I, 56.

Verse 13.

Note 1. The word âsinâ, 'old,' occurring only here, is doubtful. In III, 1, 6; IV, 33, 3; X, 39, 4, sana or sanaya stands in contrast with yuvan. Shall we conjecture námah á sánebhyaḥ?

Note 2. The last Pâda of this verse, mā gyâyasah sâmsam á vrikshi devâh ('May I not, O gods, neglect the praise of the greatest,' Muir, V, 12), offers some difficulty. It may be doubted whether á vrikshi belongs to â-vrig or to â-vrask.

Let us see what would be the meaning of the passage, if we were to decide for â-vrig. VIII, 101, 16 the cow speaks: devîm devébhyaḥ pári eyúshîm gámmâ avrikta mártyah dabhráketâh, 'Me the goddess, the cow, who has come hither from the gods, the weak-minded mortal has appropriated.' Satapatha Brâhmaṇa XIV, 9, 4, 3. ya evam vidvân adhopahâsam karaty â sa strînâm sukritam vriñkte -tha ya idam avidvân adhopahâsam karaty âsyâ striyah sukritam vriñgate, 'He who knowing this, &c., appropriates the good works of the women. But the women appropriate the good works of him who without knowing this,' &c. In Rig-veda X, 159, 5 also we probably have a form of â-vrig. There we find the triumphant utterance

of a wife who has gained superiority over her fellow-wives : *ā avriksham anyāsām várkaḥ*, ‘I have won for myself the splendour of the other wives.’ We may conclude from these passages that our Pâda, if *ā vrîkshi* is derived from *ā-vrig*, would mean : ‘May I not draw on myself the curse of my better.’

On the other hand we have a great number of passages—they have been collected by Ludwig, IV, 249 seq.—in which the verb *ā-vrask* appears. Referring the reader for fuller information to Ludwig, I content myself here with selecting one or two of these passages. Taitt. Samh. II, 4, 11, 4. *devatâbhyo vâ esha ā vriskyate yo yakshya ity uktvâ na yagate*. In translating this we should remember that *vrask* means ‘to cut down ;’ *ā-vrask*, therefore, must be ‘to cut down so that the object reaches a certain destination.’ I translate therefore : ‘He who says, “I shall sacrifice,” and does not sacrifice, is cut down for the deities,’—i. e. he is dedicated or forfeited to the deities and is thus destroyed (comp. a different explanation of *ā-vrask* by Delbrück, Altindische Syntax, 143). In other passages not the dative but the locative is used for indicating the being to whom somebody is forfeited ; see Atharva-veda XII, 4, 6. 12. 26 ; XV, 12, 6. 10.

A Rig-vedic passage containing *ā-vrask* (with the dative) is X, 87, 18. *ā vriskyantâm áditaye durévâḥ*, ‘May the evil-doers be forfeited to Aditi.’

Several times we find the first person aor. med. in the same form as in our passage, *ā vrîkshi* ; see, for instance, the Nivid formula to the Visve devâḥ, Sâṅkhâyana Srautasûtra VIII, 21. In this Nivid, the text of which as given by Hillebrandt is not quite identical with that of Ludwig, we read according to Hillebrandt’s edition : *mâ vo devâ avisasâ mâ visasâyur ā vrîkshi*. This *mâ . . . ā vrîkshi* looks quite similar to our passage. The same may be said of Taittiriya Samhitâ I, 6, 6, 1. *yat te tapas tasmai te mâvrîkshi*. Considering such passages it is difficult not to believe that it is the verb *ā vrask* which we have before us in our verse. It must be admitted indeed that the accusative

samsam does not agree with the construction of the later Vedic passages. Can the accusative stand in the ancient language of the Rig-veda in the same connection in which we have found the dative and the locative? So that *ā-vrask* (in the middle or passive) with the accusative would mean: to be cut down in the direction towards another being, i.e. being forfeited to that being? In that case the translation of our passage would be: 'May I not, O gods, fall as a victim to the praise (or rather, to the curse) of my better.' If this explanation of the accusative is thought too bold, we should propose to correct the text so as to get a dative or, which would suit the metre better, a locative: *mā gyāyasaḥ sámsaya* (or *sámse*) *ā vrikshi devāḥ*.

MANDALA I, HYMN 31.

ASHTAKA I, ADHYÂYA 2, VARGA 32-35.

1. Thou, O Agni, (who art) the first Aṅgiras *Rishi*,
hast become as god the kind friend of the gods.
After thy law the sages, active in their wisdom¹,
were born, the Maruts with brilliant spears.

2. Thou, O Agni, the first, highest Aṅgiras, a
sage, administerest the law of the gods, mighty for
the whole world, wise, the son of the two mothers¹,
reposing everywhere for (the use of) the living².

3. Thou, O Agni, as the first, shalt become¹
manifest to Mâtarisvan, through thy high wisdom, to
Vivasvat. The two worlds trembled at (thy) elec-
tion as Hotri. Thou hast sustained the burthen ;
thou, O Vasu, hast sacrificed to the great (gods)².

4. Thou, O Agni, hast caused the sky to roar¹
for Manu, for the well-doing Purûravas, being thyself
a greater well-doer. When thou art loosened by
power (?)² from thy parents, they led thee hither
before and afterwards again.

5. Thou, O Agni, the bull, the augmenter of pros-
perity, art to be praised by the sacrificer who raises
the spoon, who knows all about the offering¹ and (the
sacrifice performed with) the word Vashat. Thou
(god) of unique vigour art the first to invite² the
clans.

6. Thou, O Agni, leadest forward the man who
follows crooked ways¹, in thy company at the sacri-
fice², O god dwelling among all tribes, who in the
strife of heroes, in the decisive moment for the

obtainment of the prize³, even with few companions
kildest many foes in the battle⁴.

7. Thou, O Agni, keepest that mortal¹ in the highest immortality, in glory day by day, (thou) who being thirsty thyself² givest happiness to both races (gods and men), and joy to the rich.

8. Thou, O Agni, praised by us, help the glorious singer to gain prizes. May we accomplish our work with the help of the young active (Agni). O Heaven and Earth ! Bless us together with the gods.

9. Thou, O Agni, in the lap of thy parents, a god among gods, O blameless one, always watchful, be the body's creator and guardian to the singer. Thou, O beautiful one, pourest forth all wealth.

10. Thou, O Agni, art our guardian, thou art our father. Thou art the giver of strength ; we are thy kinsmen. Hundredfold, thousandfold treasures come together in thee, who art rich in heroes, the guardian of the law, O undeceivable one.

11. Thee, O Agni, the gods have made for the living as the first living¹, the clan-lord of the Nahusha². They have made (the goddess) Iâ the teacher of men (manusha), when a son of my father is born³.

12. Thou, O Agni, protect with thy guardians, O god, our liberal givers and ourselves, O venerable one ! Thou art the protector of kith and kin¹ and of the cows, unremittingly watching over thy law.

13¹. Thou, O Agni, art kindled four-eyed, as the closest guardian for the sacrificer who is without (even) a quiver². Thou acceptest in thy mind the hymn even of the poor³ who has made offerings⁴, that he may prosper without danger.

14. Thou, O Agni, gainest¹ for the widely-re-

nowned worshipper that property which is desirable and excellent. Thou art called the guardian and father even of the weak²; thou instructest the simple, thou, the greatest sage, the quarters of the world³.

15. Thou, O Agni, protectest on every side like well-stitched armour the man who gives sacrificial fees. He who puts sweet food (before the priests), who makes them comfortable in his dwelling, who kills living (victims), he (will reside) high in heaven¹.

16. Forgive, O Agni, this our fault (?)¹, (look graciously at) this way which we have wandered from afar. Thou art the companion, the guardian, the father of those who offer Soma; thou art the quick one² who makes the mortals *Rishis*³.

17. As thou didst for Manus, O Agni, for Aṅgiras, O Aṅgiras, for Yayāti on thy (priestly) seat, as for the ancients, O brilliant one, come hither, conduct hither the host of the gods, seat them on the sacrificial grass, and sacrifice to the beloved (host).

18. Be magnified, O Agni, through this spell which we have made for thee with our skill or with our knowledge. And lead us forward to better things. Let us be united with thy favour, which bestows strength.

NOTES.

The *Rishi* of the hymn is Hiranyastūpa Āngirasa. To him tradition ascribes the authorship of the collection I, 31–35, probably because in X, 149, 5 the poet invokes Savitri, ‘as Hiranyastūpa the Āngirasa has called thee, O Savitri.’ Vedic theologians of course tried to find out where this invocation of Hiranyastūpa to Savitri was preserved, and the hymn, I, 35, seemed to agree best with the conditions

of the case (comp. *Zeitschrift der D. Morg. Ges.* XLII, 230). By this and many similar cases it is made probable that at the time when the *Anukramanî* was composed, all real knowledge as to authors to whom the collections of the first *Mandala* belong, was lost.

The metre is *Gagatî*; only the verses 8, 16, 18 are *Trishṭubh*. Verse 1 = VS. 34, 12. Verse 8 = MS. IV, 11, 1. Verse 12 = VS. 34, 13. With verse 16 comp. AV. III, 15, 4.

Verse 1.

Note 1. *Vidmanāpasaḥ* seems to be nom. plur., not gen. sing. Comp. I, 111, 1. *tákshan rátham . . . vidmanāpasaḥ*, ‘they (the *Ribhus*), active in their wisdom, have wrought the chariot.’

Verse 2.

Note 1. As to *dvimâtâ̄ sayúḥ*, comp. III, 55, 6 (*sayúḥ parástât ádha nú dvimâtâ̄*); Pischel, *Vedische Studien*, II, 50.—On Agni’s two mothers and his double birth see Bergaigne, *Religion Védique*, II, 52.

Note 2. By ‘living’ I have translated *âyú*. See on this word, Bergaigne, *Rel. Véd.*, I, 59 seq.

Verse 3.

Note 1. Probably Bergaigne (*Rel. Véd.* I, 55, note 2) is right in conjecturing *bhavaḥ* for *bhava*. In this case we should have to translate: ‘Thou as the first hast become manifest to Mâtarisvan.’

Note 2. I believe that to *maháḥ* we have to supply *devân*; see II, 37, 6; III, 7, 9; VI, 16, 2; 48, 4, &c. ‘Can it not be an adverb? See vol. xxxii, p. 307; Lanman, p. 501,’ M. M.

Verse 4.

Note 1. Comp. V, 58, 6. let *Dyu* (sky) roar down, the bull of the dawn. V, 59, 8. may *Dyaus Aditi* (the unbounded) roar for our feast.

Note 2. The translation of *svâtra* is purely conjectural. It rests on the supposition that the word is related to *sûsuve*, *savas*, &c. (thus Grassmann). Boehltingk-Roth connect it with *svad*, which is phonetically impossible; they give the meaning 'schmackhaft,' and paraphrase our passage: das mit einer Lockspeise (z. B. mit einem Spahn) von den Reibhölzern abgenommene Feuer kann man hin und her tragen. Ludwig: mit Geprassel. I do not see how this translation would fit for a number of the passages in which the word occurs.

Verse 5.

Note 1. With the third Pâda compare VI, 1, 9. *yâh* *âhutim pári véda námobhiž.*

Note 2. *Âvívásasi* cannot belong to the relative clause. The accent must be changed accordingly.

Verse 6.

Note 1. It is very curious to find here Agni as the protector of the *vriginavartani*, the man who follows crooked ways. Ludwig tries to explain the passage by understanding the *vidatha*, in which Agni is here said to protect the sinner, as an asylum, but we have no reason to believe that the word could have this meaning. See the next note.

Note 2. On the derivation and meaning of *vidátha* various opinions have been pronounced in the last years, which have been collected by Prof. Max Müller in his note on V, 59, 2 (vol. xxxii, p. 349 seq.; see also Bartholomae, Studien zur indogermanischen Sprachgeschichte, I, 41). Without trying to discuss here all different theories, I immediately proceed to state my own opinion, though I am far from claiming certainty for it. It will, however, I believe, solve the difficulties tolerably well. I propose to derive *vidátha* from *vi-dhâ*; the dh was changed into d by the same 'Hauchdissimilationsgesetz' (Brugmann, Grundriss der vergleichenden Grammatik, vol. i, p. 355 seq.), according to which Arian *bháudhati was changed into Sanskrit

bódhati. No one will doubt that the operation of this 'Hauchdissimilationsgesetz' could be annihilated by opposite forces, but it must be admitted that the forms with 'Hauchdissimilation' could also remain intact. The verb vi-dhâ means 'to distribute, to arrange, to ordain;' thus the original meaning of vidátha must be, like the meaning of vidhâna, 'distribution, disposition, ordinance.' In V, 3, 6 we read vidátheshu áhnâm : this phrase receives its explanation by VII, 66, 11. ví yé dadhúh sarádam másam át áhah ; ahorátrâni vidáhat, X, 190, 2 ; másám vidhânam, X, 138, 6 ; ritûn . . . ví dadhau, I, 95, 3. We may call attention also to VI, 51, 2. véda yáh trîni vidáthâni eshâm devánâm gánma, 'he who knows their threefold division, the birth of the gods ;' VI, 8, 1. prá nû vokam vidáthâ gâtávedasaḥ, 'I will proclaim the ordinances of Gâtavedas.' Within the sphere of the Vedic poets' thoughts, the most prominent example of something most artificially 'vîhita' was the sacrifice (comp. ví yé dadhúh . . . yagñám, VII, 66, 11 ; sámsâti ukthám yágate ví û dhâh, IV, 6, 11 ; [the moon] bhâgám devébhyâh ví dadhâti â-yán, X, 85, 19 ; and the following very significant passage: yagñásya tvâ vidáthâ prikkham átra káti hótârah ritusâh yaganti, Vâg. Samh. XXIII, 57). Thus yagñá and vidátha, 'sacrifice' and 'ordinance,' became nearly synonymous (comp. III, 3, 3, &c.). It would be superfluous to quote the whole number of passages which show this, but I believe that an attentive reader will discern at least in some of them the traces of the original meaning of vidátha ; see, for instance, II, 1, 4 ; III, 28, 4.—Finally vidátha seems to mean 'the act of disposing of any business' or the like ; this meaning appears, I believe, in passages like the well-known phrase, brîhát vadema vidáthe suvîrâh (comp. suvîrâsaḥ vidátham á vadema) : 'may we with valiant men mightily raise our voice at the determining (of ordinances, &c.).' Thus the words vidátha and sabhâ approach each other in their meaning ; a person influential in council is called both vidathâya and sabhêya (see Boehltingk-Roth, s. v. vidathâya).

Note 3. The exact meaning of paritakmya is not quite

free from doubt. Comp. Bartholomae, Bezzenger's Beiträge, XV, 203, note 1.

Note 4. Prof. Max Müller translates this verse: 'Thou savest the man who has gone the wrong way in the thick of the battle, thou who art quick at the sacrifice; thou who in the strife of heroes, when the prize (or the booty) is surrounded (beset on all sides), killlest,' &c.

Verse 7.

Note 1. The phrase begins as if a relative clause were to follow attached to the words 'that mortal.' But, instead of this, afterwards a relative clause follows referring to 'thou, O Agni.'

Note 2. Roth (Ueber gewisse Kürzungen des Wortendes, p. 4) and Bartholomae (Kuhn's Zeitschrift, XXIX, 559) think that a dative (like *tâtrishânâya*) is required; Agni gives comfort to both thirsty races, gods and men. Roth takes *tâtrishânâ[ḥ]* for an abbreviation of *tâtrishânâya*; Bartholomae conjectures *tâtrishâya*. It would be more easy to change the form into a dative with the ending -â (= -ai); comp. Kluge, Kuhn's Zeitschrift, XXV, 309; Pischel-Geldner, I, 61; Aufrecht, Festgruss an Böhtlingk, 1; J. Schmidt, Pluralbildung, 234. But why not leave the nominative? Agni, being thirsty himself, quenches the thirst of other beings. Comp. J. Schmidt, Pluralbildung, 309.

Verse 11.

Note 1. *Âyûm âyáve.* See verse 2, note 2.

Note 2. The names Nahus, Nahusha have much the same value as Manus, Manusha. But it seems that not all the Aryan tribes, but only a certain part of them, were considered as descendants of Nahus. Comp. Bergaigne, Rel. Védique, II, 324.

Note 3. The last words are very obscure. Mamaka occurs only in one other passage, belonging to the same collection of hymns, I, 34, 6: there the Asvins are invoked to bestow blessings on 'my son' (*mámakâya súnâve*). 'When a son of my father is born' may mean 'When I am

born,' or 'When a new issue is born within our tribe:' then—thus we may possibly supply—the goddess Iâ, the teacher of mankind, will be the new-born child's teacher also. Another possible explanation would be to take Mamaka as a proper name. Or Prof. Max Müller may be right, who writes: 'Could not pitûk yát putráh mâmakasya gáyate refer to Agni, who, in III, 29, 3, was called iâyâh putrah. Her father and husband (Manu) is also the father of mankind, therefore of the poet who says: Whenever the son of my father is born, they made Iâ (his mother) the teacher of man.'

Verse 12.

Note 1. Trâtâ tokásya tânaye seems to be nothing else but trâtâ tokásya tânayasya, which would have had one syllable too much.

Verse 13.

Note 1. Comp. on this verse, Pischel, I, 216 seq.

Note 2. Agni is to protect the man who has no quiver, and cannot, therefore, protect himself. The four eyes of the divine guardian seem to signify that he can look in all directions, and perhaps also that he has the power of seeing invisible bad demons. The watchdogs of Yama also are four-eyed, X, 14, 10. 11; comp. H. O., Religion des Veda, 474, note 4. Comp. nishañgin, Rig-veda III, 30, 15; V, 57, 2; X, 103, 3.

Note 3. On kîrî, comp. Pischel loc. cit.

Note 4. Râtâhavyâh means either a man who has made offerings, or a god to whom offerings are made. That it stands here in the first sense is shown with great probability by VIII, 103, 13, where the kîrîh râtâhavyâh svadhvarâh is described, the man who, though poor, makes offerings and is a good sacrificer. But if we are right in our translation of râtâhavyâh, the verb vanóshi cannot belong to the relative clause; I propose to read vanoshi without accent. The way in which Pischel tries to explain the accent of vanoshi, by taking the words kîréh kit mántram mánasâ as a parenthesis, is too artificial.

Verse 14.

Note 1. I think that we should here, as in verse 13, read vanoshi without accent.

Note 2. This must be at least the approximate meaning of âdhra. ‘For âdhrasya one expects radhrasya,’ M. M.

Note 3. I think that the quarters of the world have nothing to do here, but that instead of prâ dîsaḥ we should read (with Ludwig) pradîsaḥ. A similar mistake regarding the word pradis occurs several times in the text of the Rig-veda. I propose to translate the corrected text : ‘Thou instructest the simple, well knowing the (divine) commandments.’ Comp. vayúnâni vidvân, dûtÿâni vidvân, &c.

Verse 15.

Note 1. ‘Der ist des himels ebenbild’ (Ludwig). But this word upamâ is, as far as we can see, not very ancient. I take upamâ, with Boehltingk-Roth, as an adverbial instrumental like dakshinâ, madhyâ, &c. Prof. Max Müller translates ‘close or near to heaven.’

Verse 16.

Note 1. Sarâni designates in the Atharva-veda VI, 43, 3 a fault or defect, the exact nature of which cannot be determined. Boehltingk-Roth propose Widerspänstigkeit, Hartnäckigkeit; Max Müller, Abweg, Fehltritt.

Note 2. On bhrîmi, comp. M. M.’s note on II, 34, 1.

Note 3. Comp. III, 43, 5. kuvít mâ rishim papivâmsam sutásya (supply kárase), ‘Wilt thou make me a Rishi after I have drunk Soma?’

MANDALA I, HYMN 36.

ASHTAKA I, ADHYÂYA 3, VARGA 8-11.

1. We implore¹ with well-spoken words the vigorous² Agni who belongs to many people³, to the clans that worship the gods⁴, whom other people (also) magnify.

2. Men have placed Agni (on the altar) as the augmenter of strength. May we worship thee, rich in sacrificial food. Thus be thou here to-day gracious to us, a helper in our striving for gain, O good one !

3. We choose thee, the all-possessor, as our messenger and as our *Hotri*. The flames of thee, who art great, spread around; thy rays touch the heaven.

4. The gods, Varuna, Mitra, Aryaman, kindle thee, the ancient messenger. The mortal, O Agni, who worships thee, gains through thee every prize.

5. Thou art the cheerful *Hotri* and householder, O Agni, the messenger of the clans. In thee all the firm laws are comprised which the gods have made¹.

6. In thee, the blessed one, O Agni, youngest god, all sacrificial food is offered. Sacrifice then thou who art gracious to us to-day and afterwards¹, to the gods that we may be rich in valiant men.

7. Him, the king, verily the adorers approach reverentially. With oblations men kindle Agni, having overcome all failures.

8. Destroying the foe¹, they (victoriously) got through Heaven and Earth and the waters; they

have made wide room for their dwelling. May the manly (Agni)², after he has received the oblations, become brilliant at the side of Kanva; may he neigh as a horse in battles.

9. Take thy seat; thou art great. Shine forth, thou who most excellently repairest to the gods. O Agni, holy god, emit thy red, beautiful smoke, O glorious one!

10. Thou whom the gods have placed here for Manu as the best performer of the sacrifice, O carrier of oblations, whom Kanva and Medhyâtithi, whom Vrishan and Upastuta¹ (have worshipped,) the winner of prizes.

11. That Agni's nourishment has shone brightly whom Medhyâtithi and Kanva have kindled on behalf of *Rita*¹. Him do these hymns, him do we extol.

12. Fill (us with) wealth, thou self-dependent one, for thou, O Agni, hast companionship with the gods. Thou art lord over glorious booty. Have mercy upon us; thou art great.

13. Stand up straight for blessing us, like the god Savitri, straight a winner of booty, when we with our worshippers and with ointments¹ call thee² in emulation (with other people).

14. Standing straight, protect us by thy splendour from evil; burn down every ghoul¹. Let us stand straight that we may walk and live. Find out our worship² among the gods.

15. Save us, O Agni, from the sorcerer, save us from mischief, from the niggard. Save us from him

who does us harm or tries to kill us, O youngest god with bright splendour !

16. As with a club¹ smite the niggards in all directions, and him who deceives us, O god with fiery jaws. The mortal who makes (his weapons) very sharp by night, may that impostor not rule over us.

17. Agni has won abundance in heroes, Agni prosperity (for Kauṇva). Agni and the two Mitras (i.e. Mitra and Varuna) have blessed Medhyātithi, Agni (has blessed) Upastuta in the acquirement (of wealth)¹.

18. Through Agni we call hither from afar Turvasa, Yadu, and Ugradeva. May Agni, our strength against the Dasyu, conduct Navavâstva, Brîhad-ratha, and Turvîti¹.

19. Manu has established thee, O Agni, as a light for all people. Thou hast shone forth with Kauṇva, born from Rita, grown strong, thou whom the human races worship.

20. Agni's flames are impetuous and violent ; they are terrible and not to be withstood. Always burn down the sorcerers, and the allies of the Yâtus, every ghoul¹.

NOTES.

The authorship of this hymn, and of the whole collection to which it belongs (I, 36–43), is ascribed to Kauṇva Ghaura. Numerous passages show indeed that it was the family of the Kauṇvas, or rather, to speak more accurately, a branch of that family, among which this group of hymns has been composed. But it is as great a mistake in this as in

a number of similar cases to accept the founder of one of the great Brâhmanical families as an author of Vedic poems. Comp. Zeitschrift der Deutschen Morg. Gesellschaft, XLII, 215 seq.

The metre is alternately *Brihatî* and *Satobrihatî*, so that the hymn consists of strophes (*Pragâtha*) of two verses. Verse 1=SV. I, 59. Verse 9=VS. XI, 37; TS. IV, 1, 3, 3 (V, 1, 4, 5); TÂr. IV, 5, 2 (V, 4, 6); MS. II, 7, 3; IV, 9, 3. Verse 13=SV. I, 57; VS. XI, 42; TS. IV, 1, 4, 2 (V, 1, 5, 3); MS. II, 7, 4. Verses 13, 14=TB. III, 6, 1, 2; TÂr. IV, 20, 1; MS. IV, 13, 1. Verse 19=SV. I, 54.

Verse 1.

Note 1. Literally, we entreat for you. Comp. on this use of the pronoun *vah*, Delbrück, Altindische Syntax, 206. See also Neisser, Bezzenger's Beiträge, XX, 64.

Note 2. The meaning of *yahvá* cannot be determined with full certainty.

Note 3. There is no sufficient reason to change with Ludwig (IV, 254) *purûnâm* to *Pûrûnâm*, and thus to convert the metrically correct Pâda into an irregular one.—Comp. Bollensen, Zeitschrift der Deutschen Morgenl. Gesellschaft, XXII, 593.

Note 4. On *devayatînâm*, comp. Lanman, p. 399.

Verse 5.

Note 1. 'On thee all the eternal works are united, i.e. depend, which the gods have wrought; such as sun, stars, lightning.' M. M.

Verse 6.

Note 1. With the third Pâda compare the third Pâda of verse 2. It is a galita.

Verse 8.

Note 1. The word 'the foe' (*vrîtra*) alludes to the name of the demon conquered by Indra; see H. O., Religion des Veda, 135, note 2.

Note 2. The metre would become more correct by reading *vriśhabhāḥ* instead of *vriśhā*. Or *Vriśhani*, ‘with Vriśhan’? Comp. verse 10.

Verse 10.

Note 1. *Medhyātithi* or *Medhātithi* is very frequently mentioned in connection with *Kanva*.

Vriśhan is taken as a proper name by Boehtlingk-Roth and by Grassmann (not by Ludwig) in VI, 16, 15. Possibly they are right, but in no case can *Vriśhan* of the sixth book, named by the side of *Dadhyāñk* and *Atharvan*, be identified with any probability with the *Vriśhan* mentioned in our passage, who evidently belongs to the ancestors of the *Kanvas*.

Upastuta is mentioned again together with *Kanva* and *Medhyātithi* in verse 17 of our hymn, together with *Kanva* in VIII, 5, 25. Comp. I, 112, 15; VIII, 103, 8; X, 115, 8, 9; Bergaigne, Rel. Véd., II, 448.

Verse 11.

Note 1. Comp. I, 139, 2. *yát ha tyát mitrāvarunāv ritát ádhi ádadáthe ánrítam svéna manyúnâ*; X, 73, 5. *mán-damânah ritát ádhi*.

Verse 13.

Note 1. *Añgíbhiḥ* can possibly mean ‘who have salved themselves.’ There is no reason to think of the anointing of the *yûpa* (sacrificial post), to which *Sâyana* refers the word.

Note 2. On *vi-hvâ*, comp. Pischel-Geldner, I, 144. There must be a technical reason, unknown to me, for the connection in which this verb repeatedly occurs, as is the case in our passage, with the noun *vâghat*: comp. III, 8, 10 (see below); VIII, 5, 16. *puruṇā kit hí vâm narâ vihváyante manîshinâh vâghâdbhiḥ asvinâ á gatam*.

Verse 14.

Note 1. The exact meaning of *atrín* is unknown.

Note 2. Geldner’s conjectures on *duvas* seem rather bold

to me (Kuhn's *Zeitschrift*, XXVII, 233). Comp. vol. xxxii, pp. 203-206 (I, 165, 14).

Verse 16.

Note 1. On ghanéva, see Lanman, *Noun-Inflection*, 334.

Verse 17.

Note 1. On Medhyâtithi and Upastuta, see the note on verse 10. Aufrecht (Kuhn's *Zeitschrift*, XXVI, 612) believes that in mitrótá an abbreviation of the name Mitrâtithi (X, 33, 7) is contained ; he translates : 'Agni has promoted Mitrâtithi, Medhyâtithi, and Upastuta in the acquirement of wealth.' This is very ingenious, but I do not think that the reason which Aufrecht gives is sufficient : it cannot be understood, he says, why Mitra (or Mitra and Varuna) should be mentioned in a hymn exclusively addressed to Agni. But similar cases are quite frequent.—Prof. Max Müller writes : 'Could mitrâ stand for mitrâni ? Agni has protected his friends and also Medhyâtithi.' Comp. also Lanman, p. 342.

Verse 18.

Note 1. On Turvasa and Yadu, comp. Muir, V, 286 ; Bergaigne, II, 354 seq. ; *Zeitschr. der D. Morg. Ges.* XLII, 220. There is not the slightest reason for Ludwig's statement (IV, 254) that this hymn is a 'gebet um sig für den auf einem kriegszuge befindlichen Turvaçakönig.'

Ugradeva is not mentioned again. On Navavâstva and Brîhadratha, comp. X, 49, 6 ; VI, 20, 11 ; on Turvîti, the materials collected by Bergaigne, *Rel. Véd.*, II, 358 seq.

Verse 20.

Note 1. See verse 14, note 1.

MANDALA I, HYMN 44.

ASHTAKA I, ADHYÂYA 3, VARGA 28-30.

1. Agni, at the rising of the dawn¹ bring splendid wealth, immortal *Gâtavedas*, to the worshipper, (and bring hither) to-day the gods awakening with the dawn.

2. For thou art the accepted messenger, the bearer of sacrificial food, O Agni, the charioteer of worship. United with the two Asvins and with the Dawn bestow on us abundance of valiant heroes, and high glory.

3. We choose to-day as our messenger Agni, the Vasu, the beloved of many, whose banner is smoke, whose . . . ¹ is light, at the dawning of the day, the beautifier of sacrifices².

4. I magnify at the dawning of the day Agni *Gâtavedas*, the best, the youngest guest, the best receiver of offerings, welcome to pious people, that he may go to the gods¹.

5. I shall praise thee, O food on which everything lives, immortal one¹, Agni, the immortal protector, O holy god, the best sacrificer, O bearer of sacrificial food.

6. Be kind-spoken to him who praises thee, O youngest god, honey-tongued, the best receiver of offerings. Lengthening Praskanva's life, that he may reach old age, do homage¹ to the host of the gods.

7. The clans kindle thee, the all-possessing Hotri:

therefore conduct hither speedily, much-invoked Agni, the provident gods—

8. Savitri, the Dawn, the two Asvins, Bhaga, Agni¹, at the dawning (of the day), (at the end) of night². The Kanvas, having pressed Soma, inflame thee, the bearer of sacrificial food, O best performer of worship.

9. As thou, O Agni, art the lord of worship, the messenger of the clans, conduct hither to-day the gods awakening with the dawn, of sun-like aspect, that they may drink Soma.

10. Agni, rich in splendour! thou hast shone after the former dawns, visible to all. Thou art the guardian in the hamlets, the Purohita; thou belondest to men at the sacrifices¹.

11. O Agni, let us put thee down (on the altar) as Manus did, O god, to be the performer of the sacrifice, the Hotri, the wise priest, the quick immortal messenger.

12. When thou, the Purohita of the gods, who art great like Mitra, goest on thy errand as messenger in their midst, then the flames of Agni shine like the roaring waves of the Sindhu¹.

13. Agni with thy attentive ears, hear me, together with the gods driven (on their chariots)¹ who accompany thee. May Mitra and Aryaman sit down on the sacrificial grass, they who come to the ceremony early in the morning.

14. May the Maruts, they who give rain, the fire-tongued increasers of Rita, hear my praise. May Varuna, whose laws are firm, drink the Soma, united with the two Asvins and with the Dawn!

NOTES.

The hymn is ascribed to Praskaṇva Kāṇva, who is the reputed author of the whole group of the hymns, I, 44–50. It is certain that these hymns really belong to a branch of the great Kāṇva family, for which the name Praskaṇva is characteristic. Comp. my Prolegomena, p. 260.

The metre is Bārhata Pragâtha. Verse 1 = SV. I, 40. Verses 1–2 = SV. II, 1130–1131. Verse 11 = TB. II, 7, 12, 6. Verse 13 = SV. I, 50; VS. 33, 15; TB. II, 7, 12, 5.

This Agni-hymn contains a number of allusions which show that it was destined for the morning service. The same may be said of the next hymn, I, 45, and of the whole collection of Praskaṇva hymns, which are addressed exclusively to the devâḥ prâtaryâvânah, viz. Agni in his special character as a matutinal deity, the two Asvins, the Dawn, the rising Sun. From the mention of the Soma tiroahnya 45, 10; 47, 1, and from other circumstances, Bergaigne has very ingeniously drawn the conclusion that in the Praskaṇva collection an ancient Âsvinasastra is preserved; see Recherches sur l'histoire de la Liturgie Védique, 45.

Verse 1.

Note 1. I believe that the text, I may perhaps not say requires, but very strongly invites, a slight correction. The tradition gives ágne vívasvat ushásah kitrám rádhaḥ amartya. To connect vívasvat with rádhaḥ and to make the genitive ushásah depend on rádhaḥ would give an expression which is not, strictly speaking, impossible but in every case very unusual. Nothing, on the other hand, is more frequent than combinations of the locative of a noun derived from vi-vas with the genitive ushásah, ‘at the rising of the dawn’ (ushásah výushṭau, výushṭishu, vyúshi; comp. the phrase vásto usráḥ treated of by Kaegi, Festgruss an Böhlingk, 48; vástoh usráḥ, Bartholomae, Bezzenger's Beiträge, XV, 185). I think that such

a phrase should be restored in our verse, and propose to read ágne vivásvan ushásah, &c. The word vivásvan occurs in VIII, 102, 22. agním ídhe vivásvabhih. The expression used here would thus be similar to that of III, 15, 2. tvám nah asyáh ushásah výushtau . . . bodhi gopáh; comp. IV, 1, 5, &c.

Verse 3.

Note 1. The meaning of bháh-rigíka is quite uncertain. The accent would well agree with the explanation of the word as a possessive compound; dhúmáketum bháh-rigíkam would then be exactly parallel: whose banner is smoke, whose rigíka is light. We have then gó-rigíka as an epithet of Soma, 'he whose rigíka the cows are,' i.e. 'whose rigíka is milk,' and ávíh-rigíka as an epithet of Dadhikrávan ('he whose rigíka is visible'). All this taken together is clearly insufficient for giving a result, and there is scarcely a better prospect for etymological guesses. Bergaigne's (Rel. Véd., I, 206) translation of rigíka by 'flèche' would do for bháh-rigíka, but it is not very tempting in the cases of gó-rigíka and ávíh-rigíka. Roth (Zeitschrift der D. Morg. Ges. 48, 118) translates 'licht-glänzend.'

Note 2. Pischel's explanation of adhvarasí (Vedische Studien, I, 53, 'Zum Opfer kommend') does not seem convincing to me.

Verse 4.

Note 1. Ludwig's translation 'dasz er die götter herbringe' is not exact. As to the real meaning of our passage, comp. VII, 9, 5. ágne yâhí dûtýam . . . deván ákkha, 'Agni, go as a messenger . . . to the gods.'

Verse 5.

Note 1. Bochtlingk-Roth propose to read amritabhogana. I think the traditional text is right. Agni is called visvasya bhogana similarly, as it is said in I, 48, 10 (with regard to Ushas), vísvasya hí prânanam gîvanam tvé. Amrita may be vocative s. neuter or masculine. Comp. Lanman, 339.

Verse 6.

Note 1. Benfey (*Quantitätsverschiedenheiten*, IV, 2, 27) and Ludwig take *namasyā* for a first person.

Verse 8.

Note 1. If the accusative *agním* is right, as it probably is, Agni would be invoked to conduct Agni to the sacrifice. This is quite a possible idea. Comp. the formula of the ‘*devatānām ávāhanam*,’ ‘*agnim agna ávaha, somam ávaha, agnim ávaha*,’ i.e. ‘Agni, conduct hither Agni, conduct hither Soma, conduct hither Agni.’ See Hillebrandt, *Das Altindische Neu- und Vollmondsopfer*, p. 84.

Note 2. Lanman, 482, takes *kshápaḥ* as an acc. plur. I think it is gen. sing., and the accent should be *kshapáḥ*. Comp. VIII, 19, 31; III, 49, 4, and the phrase *aktóḥ výushṭau*.

Verse 10.

Note 1. Prof. Max Müller translates: ‘Thou art the guardian in the hamlets, the chief-priest; thou art the human chief-priest at the sacrifices.’

Verse 12.

Note 1. With the third Pâda comp. IX, 50, 1, where it is said that the mighty strength of Soma shows itself ‘*síndhoḥ úrméḥ iva svanáḥ*,’ i.e. ‘like the roar of the waves of the Sindhu.’

Verse 13.

Note 1. I cannot follow the translation of Dr. Neisser, Bezzenger's *Beiträge*, XVIII, 316.

MANDALA I, HYMN 45.

ASHTAKA I, ADHYÂYA 3, VARGA 31-32.

1. Sacrifice here, thou, O Agni, to the Vasus, the Rudras, and the Âdityas, to the (divine) host that receives good sacrifices¹, the Ghrita-sprinkling offspring of Manu².

2. The wise gods, O Agni, are ready to listen to the worshippers: conduct them hither, the thirty-three, O lord of red horses, thou who lovest our praises.

3. As thou hast heard Priyamedha and Atri¹, O Gâtavedas, as thou hast heard Virûpa and Angiras, thus hear the invocation of Praskańva, O lord of high laws.

4. The Mahikerus¹, the Priyamedhas have invoked for their protection the lord of worship, Agni with his bright splendour.

5. O thou to whom Ghrita oblations are poured out, good (Agni), hear these praises with which the sons of Kańva invoke thee for their protection.

6. O Agni, whose glory is brightest, beloved of many, the people in the clans invoke thee, the radiant-haired, to convey the sacrificial food.

7. The priests have established thee, O Agni, in the striving for day¹, as their Hotri, the ministrant, the greatest acquirer of wealth, with attentive ears, the most widely extended².

8. The wise who have pressed Soma have made thee speed hither to the feast (which is offered to the gods), bringing great light¹ and sacrificial food, O Agni, on behalf of the mortal worshipper.

9. O strength-made, good (Agni), make the gods who come in the morning, the divine host, sit down here to-day on our sacrificial grass, O Vasu, to drink the Soma.

10. Sacrifice, O Agni, with joint invocations, and bring hither the divine host. This is the Soma, O rain-giving gods. Drink (the Soma) which has been kept over night¹.

NOTES.

The hymn is ascribed to Praskaṇva. It is evidently addressed to Agni in his matutinal character; comp. the note on I, 44. The metre is Anushtubh. Verse 1 = SV. I, 96. Verse 6 = VS. XV, 31; TS. IV, 4, 4, 3; MS. II, 13, 7.

Verse 1.

Note 1. Comp. VIII, 5, 33. ákkha svadhvarám gánam.

Note 2. As to the gods being considered here as offspring of Manu, comp. especially X, 53, 6. mánuḥ bhava ganáya daívyam gánam, ‘become Manu, procreate the divine hosts.’ See also Bergaigne, Rel. Védique, I, 69.

Verse 3.

Note 1. This passage is one of those which show that the Atris stood in especially friendly connection with the Kanvas. Of the Priyamedhas the same may be said, or perhaps we may even go further and consider them as one branch of the Kanvas. For a fuller discussion of these questions I refer to my paper, ‘Ueber die Liedverfasser des Rig-veda,’ Zeitschr. der D. Morg. Gesellschaft, XLII, 213 seq.

Verse 4.

Note 1. Máhikeravaḥ, which I have translated as a proper name, may be an adjective belonging to Priyámedhāḥ. Possibly it is derived from the root kar, ‘to praise:’ ‘the

Priyamedhas with mighty hymns.' Comp. Bartholomae, Kuhn's Zeitschrift, XXVII, 341.

Verse 7.

Note 1. As gó-ishṭi means 'the striving for cows,' thus dív-ishṭi means 'the striving for day,' or possibly 'the striving for heaven.' Ludwig (III, 383) takes it for 'morgenopfer,' and it is true that most of the passages, in which the word occurs, are addressed to matutinal deities. Thus our passage belongs to a hymn addressed to the matutinal Agni; I, 48, 9 is addressed to Ushas; I, 139, 4; VII, 74, 1; VIII, 87, 3 to the Asvins; IV, 46, 1; 47, 1 to Vâyu who was invoked in the Praiga-sastra belonging to the Prâtah-savana, and who received the Soma offering before the other deities. There is, nevertheless, at least one passage which shows that Ludwig has gone too far: VIII, 76, 9. píba ít indra marútsakhâ sutám sómam dívishṭishu, 'Drink, O Indra, with the Maruts thy friends the Soma which has been pressed at the divishṭis.' The Soma oblation offered to Indra Marutvat formed part of the second (midday) Savana.

Note 2 'Sapráthastamam, the most renowned, répandu.' M. M.

Verse 8.

Note 1. Comp. IV, 5, 1. kathá dâsema agnáye brihát bhâk, 'how may we offer great light to Agni?'—which seems to mean, 'how may we make Agni brilliant?' Thus in our passage the meaning seems to be: the priests kindle Agni and perform oblations.

Verse 10.

Note 1. The tirákh-ahnya Soma, which was kept from one day to the next day (not, as Ludwig translates, 'der von vorgestern'), was offered to the Asvins at the Atirâtra sacrifice. Comp. Rig-veda I, 47, 1; III, 58, 7; VIII, 35, 19; Kâtyâyana Srautasûtra XII, 6, 10; XXIV, 3, 42. There the commentary says, ásvinasastrakayâgasambandhinaḥ kamasasthâḥ somâḥ pûrvadinanishpannatvâ tirohnyâ ity ukyante.

MANDALA I, HYMN 58.

ASH TAKA I, ADHYÂYA 4, VARGA 23-24.

1. The strength-begotten immortal never grows tired¹, when he, the *Hotri*, has become the messenger of *Vivasvat*². He passes through the air on the best paths. In the divine world he invites (the gods) with the sacrificial food.

2. Seizing his own food the undecaying, greedy (*Agni*) stands on the brushwood wishing to drink. When he has been sprinkled (with ghee), he shines like a racer with his back¹. Thundering he has roared like the ridge of heaven.

3. As soon as¹ the Rudras, the *Vasus* have made him their *Purohita*, the immortal sitting down as *Hotri*, the conqueror of wealth, pressing forward like a chariot among the clans, among the *Âyus*², the god in due course discloses desirable boons.

4. Stirred by the wind he spreads among the brushwood lightly¹ (driven forward) by the sacrificial ladles, with his sickle², loudly roaring. When thou, O *Agni*, thirstily rushest on the wooden sticks like a bull³, thy course, O never-aging god with fiery waves, becomes black⁴.

5. He who has fiery jaws, stirred by the wind, blazes down on the forest¹ as a strong bull (rushes) on the herd. When he proceeds² with his stream of light to the imperishable atmosphere, then what is moveable and immovable (and) the winged (birds) are afraid.

6. The *Bhrigus* have placed thee among men, who art beautiful like a treasure, who art easy to

invoke for people; thee the Hotri, O Agni, the excellent guest, a delightful friend like Mitra to the divine race!

7. I worship with good cheer Agni the steward¹ of all treasures, whom the seven ladles² (of the priests), the worshippers choose as the Hotri, the best sacrificer at the rites, and I pray for treasure³.

8. Son of strength, great like Mitra, grant to-day flawless protection to us who magnify thee. Agni! guard from distress with strongholds of iron him who praises thee, O offspring of vigour!

9. Be a shelter to him who praises thee, O resplendent one; be protection, generous giver, to the generous. Agni! guard him who praises thee from distress. May he who gives wealth for our prayer, come quickly in the morning¹.

NOTES.

The hymn is ascribed to Nodhas Gautama, who is considered as the *Rishi* of the whole collection, I, 58–64. This tradition is based on, and confirmed by, several passages of the text: I, 61, 14; 62, 13; 64, 1.

The metre is *Gagatî* verses 1–5, *Trishtubh* verses 6–9. None of the verses of this hymn occurs in the other *Samhitâs*.

Verse 1.

Note 1. I believe that Professor Aufrecht (Kuhn's *Zeitschrift*, XXV, 435) is right in reading nū kit sahah-gāh amrītah nū tandate. Comp. as to nū kit nū, I, 120, 2; VI, 37, 3; VII, 22, 8. Agni is frequently called átandrah dūtāh or similarly. Possibly we might read, instead of nū tandate, ní tandate, though parallel passages for the combination of this root with ní are not known.—Prof. Max

Müller's opinion is different. He writes: We say, der Funke schlägt oder fängt. Why should not the Hindu have said that Agni strikes out. That would be vi tundate, Agni schlägt aus im Augenblick. But even ni tundate may have been used in the sense of the spark striking down on the tinder—the atasâs, mentioned in verse 2—which he ignites. I should translate: 'The strength-begotten immortal strikes down or breaks forth (vi) quickly, whenever the Hotri (Agni) becomes the messenger of the sacrificer (?).'

Note 2. I cannot follow Aufrecht in his translation 'zum boten des opfernden.' Comp. on Agni as the messenger of Vivasvat, Bergaigne, Rel. Védique, I, 87; H. O., Religion des Veda, 122, 275.

Verse 2.

Note 1. Literally, his back shines like a racer. On this kind of comparison, see Bergaigne, Mélanges Renier, 86; Pischel, Vedische Studien, I, 107.

Verse 3.

Note 1. Krâna: comp. von Bradke, Dyâus Asura, Ahura Mazdâ und die Asuras, p. 36; Pischel, Vedische Studien, I, 70.

Note 2. Bergaigne, Rel. Védique, I, 59 seq.

Verse 4.

Note 1. On vrithâ, see Geldner, Vedische Studien, I, 116; Neisser, Bezzenger's Beiträge, XIX, 148 seq.

Note 2. The meaning is: with his flames which are sharp like a sickle. Srîni is written here as a paroxytonon; in several other passages it is an oxytonon. Such differences are not quite rare, and there is no reason for taking on this account srînyâ as an instr. plur. fem. of the adjective srînya, 'mit verkürzter Endung' (Geldner, loc. cit.). 'His sickle is the sharp edge of Agni.' M. M.—On guhûbhih, comp. Pischel, Vedische Studien, II, 111.

Note 3. As to *vriśhāyáse* with the accusative, comp. Gaedicke, 74. RV. X, 44, 4. *ūrgáḥ skambhám . . . vri-*
shāyase.

Note 4. With the last Pâda comp. IV, 7, 9. *krishnám te*
éma rúsataḥ puráḥ bháḥ.

Verse 5.

Note 1. That is, among the fuel.

Note 2. I think that we have here probably—(though, of course, this explanation can be avoided)—an anacoluthon. The poet began with the nominative (*abhivrágān*), and then he changed the construction and went on as if he had begun with the ablative, taking *sthátúḥ karátham* (comp. Lanman, 422) as the subject instead of Agni.—*Patatrínāḥ* seems to be nom. pl.; comp. I, 94, 11 (see below).

Verse 7.

Note 1. The translation of *aratí* is only approximative and conjectural.

Note 2. Comp. Pischel, Ved. Studien, II, 113.

Note 3. Comp. III, 54, 3. *saparyámi práyasâ yámi*
rátnam.

Verse 9.

Note 1. The last Pâda is the standing conclusion of the Nodhas hymns.

MANDALA I, HYMN 59.

ASHTAKA I, ADHYÂYA 4, VARGA 25.

1. The other Agnis (the other fires) are verily thy branches, O Agni. In thee all the immortals enjoy themselves¹. Vaisvânara! Thou art the centre² of human settlements; like a supporting column thou holdest men³.

2. The head of heaven, the navel of the earth is Agni; he has become the steward¹ of both worlds. Thee, a god, the gods have engendered, O Vaisvânara, to be a light for the Ârya.

3. As in the sun the rays are firmly fixed, thus in Agni Vaisvânara all treasures have been laid down¹. (The treasures) which dwell in the mountains, in the herbs, the waters, and among men—of all that thou art the king.

4. As the two great worlds to their son¹, like a Hotri, like a skilful man, (we bring) praises—manifold (praises) to him who is united with the sun, to the truly strong one, new (praises) to Vaisvânara, the manliest god.

5. Thy greatness, O Gâtavedas, Vaisvânara, has exceeded even the great heaven. Thou art the king of the human tribes; thou hast by fighting gained wide space for the gods.

6. Let me now proclaim the greatness of the bull whom the Pûrus worship as the destroyer of enemies¹. Agni Vaisvânara, having slain the Dasyu, shook the (aerial) arena and cut down Sambara.

7. Agni Vaisvânara, extending by his greatness over all dominions, who is to be worshipped, the bright one, rich in loveliness, is awake (or, is praised) among the Bharadvâgas, in the homestead of Purunîtha Sâtavaneya, with his hundredfold blessings.

NOTES.

The same *Rishi* as in I, 58. Metre, Trishtubh. None of the verses of this hymn occurs in the other *Samhitâs*.

Verse 1.

Note 1. Comp. VII, 11, 1. ná rité tvát amrítâḥ mâdayante, ‘the immortals do not enjoy themselves without thee.’

Note 2. Literally, ‘the navel.’ Comp. Muir, V, 214.

Note 3. Comp. IV, 5, 1 (see below). úpa stabhâyat upamít ná rôdhaḥ.

Verse 2.

Note 1. Comp. the remark on I, 58, 7 (note 1).

Verse 3.

Note 1. I cannot follow Prof. von Roth (*Zeitschrift der D. Morgenl. Gesellschaft*, XLVIII, 116), who explains dadhire as a third person sing. of dhri.

Verse 4.

Note 1. The incompleteness both of the construction and of the metre shows that the text of the first Pâda is corrupt. I doubt whether it ever will be possible to restore the correct reading with full certainty, but I shall be glad if others succeed better than I did—and I may add, better than Prof. von Roth (*Zeitschrift der D. Morgenl. Gesellschaft*, XLVIII, 117 seq.) seems to me to have succeeded—in correcting and in interpreting the text. I think that after sûnâve

ródasî clearly one syllable is wanted to complete the Pâda : possibly we should read therefore súnáve ródasyoh (comp. verse 2, Pâda 2, aratíh ródasyoh, which words form the end of the Pâda). Agni, as is well known, is the son of the two worlds, the súnúh ródasyoh. In the beginning of the Pâda brihatî must either refer to the two worlds: in this case we have to read brihatyóh (instead of brihatî iva); or brihatî may refer, as this adjective frequently does, to the gírah, and we shall possibly have to read brihatîh vah (as to vah, comp. Delbrück, Altindische Syntax, 206). But of course all these are mere guesses. In every case the verb on which the accusative gírah depends ('we bring,' or something like that) must be supplied.

Verse 6.

Note 1. Or, as the killer of Vritra. See H. O., Religion des Veda, 135, note 2.

MANDALA I, HYMN 60.

ASHTAKA I, ADHYĀYA 4, VARGA 26.

1. Mātarisvan brought (Agni) to Bhrigu as a gift precious like wealth, of double birth¹, the carrier, the famous, the beacon of the sacrifice², the ready and immediately successful messenger.

2. Both follow his command, the Usigs¹ offering sacrificial food, and the mortals. The Hotri (Agni) has sat down before daybreak among the clans, the lord of the clans, whose leave should be asked, the performer of worship.

3. May our new, beautiful praise, born¹ from our heart, reach him the honey-tongued (Agni), whom the human priests in our settlement², the Āyus, offering enjoyment have engendered.

4. The Usig¹, the purifier, the Vasu has been established among men, the best Hotri among the clans, the domestic² master of the house in the house: Agni has become the treasure-lord of treasures.

5. Thus we, the Gotamas, praise thee, O Agni, the lord of treasures, with our (pious) thoughts, rubbing thee as (they rub down) a swift racer that wins the prize. May he who gives wealth for our prayer, come quickly in the morning¹.

NOTES.

Rishi and metre are the same. No verse occurs in the other *Samhitâs*.

Verse 1.

Note 1. The celestial and the terrestrial birth of Agni. Comp. Bergaigne, Rel. Véd., II, 52.

Note 2. The text has *vidáthasya*: Comp. I, 31, 6, note 2.

Verse 2.

Note 1. On *usīg* ('the willing one'), as denoting the mythical priests who have first established Agni and have sacrificed as the first, comp. Bergaigne, I, 57 seq. The *ubháyâsah* seem to be these mythical ancestors and the actual sacrificers.

Verse 3.

Note 1. I propose to read *gáyamânâ*. Comp. I, 171, 2. *stómah* . . . *hridâ tashtâh*; II, 35, 2. *hridâh* ā *sútashtam* *mántram*; VIII, 43, 2. *ágne gánâmi sushztutím*; V, 42, 13. *gíram* . . . *gáyamânâm*, &c.—Comp. Lanman, 356.

Note 2. On the meaning of *vrigána*, see Max Müller, vol. xxxii, pp. xx, 208, 304; Geldner, *Vedische Studien*, I, 139 seq., with my remarks, *Göttinger Gelehrte Anzeigen*, 1890, 410 seq.; Ludwig, *Ueber Methode bei Interpretation des Rig-veda*, 27 seq.; Colinet, *Les Principes de l'Exégèse Védique d'après MM. Pischel et Geldner*, 28 seq.; von Bradke, *Zeitschrift der Deutschen Morg. Gesellschaft*, XLVIII, 500; Bechtel, *Nachrichten der Göttinger Gesellschaft der Wiss.*, 1894, 392 seq.

Verse 4.

Note 1. See verse 2, note 1.

Note 2. Bartholomae's theory (Bezzenberger's *Beiträge*, XV, 194) that the stem *dámûnas* has been developed out of the phrase *dámû nah*, 'in our house,' does not carry conviction.

Verse 5.

Note 1. See I, 58, 9, note 1.

MANDALA I, HYMN 65.

ASHTAKA I, ADHYÂYA 5, VARGA 9.

1¹. Thee who hidest thyself in secret like a thief with an animal² (which he has stolen)—who hadst harnessed³ adoration and carriedst adoration—

2. The wise unanimously followed by thy footmarks¹. All (gods) deserving worship (reverentially) sat down near thee.

3. The gods followed the laws of *Rita*. There was an encompassing as the heaven (encompasses) the earth¹.

4. In the lap, in the womb of *Rita*, the waters nourish the fine child with praise, him who is well born.

5. Like good fortune, like a broad abode, like the fertile hill¹, like the refreshing stream,

6. Like a racer urged forward in the race, like the rapids of the Sindhu¹—who can hold him back?

7. (He is) the kinsman of the rivers, as a brother of his sisters. He eats the forests as a king (eats, i. e. takes the wealth of) the rich¹.

8. When he has spread through the forests, driven by the wind, Agni shears the hair of the earth.

9. Sitting in the waters he hisses like a swan. (He is) most famous by his power of mind, he who belongs to the clans, awakening at dawn—

10. A performer of worship like Soma, the god born from *Rita*, like a young (?)¹ beast, far-extending, far-shining.

NOTES.

The authorship of the whole collection, I, 65-73, is ascribed to Parâsara Sâktya. These hymns are addressed exclusively to Agni. The greater part of them (65-70) is composed in the Virâg metre; comp. on this metre my Prolegomena, 95 seq. I have given there my reasons for considering that each verse consists of twenty, not of forty syllables.

This section ascribed to Parâsara has been treated of by Bollensen, Zeitschrift der D. Morg. Gesellschaft, XXII, 569 seq. No verse of these hymns composed in the metre Dvipadâ Virâg (I, 65-70) occurs in the other Samhitâs.

Verse 1.

Note 1. Professor Max Müller proposes the following translation for verses 1 and 2: The wise (gods) together followed thee (Agni) when in hiding, by means of footsteps, as one follows a thief by the animal; they followed thee who accepts and carries adoration (to the gods). All the worshipful gods sat down (reverentially) near thee.

Note 2. There is no reason for reading with Bartholomae (Studien zur indogermanischen Sprachgeschichte, I, 48) pasvân (gen. plur.) ná tâyúm.

Note 3. Ludwig proposes yuvânám, which is quite unnecessary.—See also Gaedicke, 173.

Verse 2.

Note 1. We have here the well-known myth of the hidden Agni discovered by the gods. The 'wise ones,' (dhîrâh) are no doubt the searching gods, the same who are called yágatrâh in the last Pâda, and who are expressly designated as devâh in verse 3. Comp. Bergaigne, I, 110.

Verse 3.

Note 1. Regarding the construction, see Gaedicke, 192.—Professor Max Müller's opinion on this phrase differs from

mine. He writes: 'I should prefer *pariṣṭi*. But *pariṣṭi* seems to mean a running about, reconnoitring, searching. "There was searching on earth as in heaven," lit. earth, like heaven, was reconnoitring-ground.'

Verse 5.

Note 1. Comp. VIII, 50, 2. *girīḥ ná bhugmā*. I believe that Boehtlingk-Roth, Bollensen, and Grassmann are right in correcting our passage accordingly; *ranvā*, *prīthvī*, *sambhū* follow the gender of the corresponding substantives, and the same may be expected here. Comp. Lanman, 530. The meaning is that Agni yields nourishment to all beings as a mountain fertilises the country by the waters which come down from it; comp. VIII, 49, 2. *girēḥ iva prá rásāḥ asya pīvīre dátrāṇī purubhógasāḥ*.

Verse 6.

Note 1. Regarding the construction, comp. Gaedicke, 252 seq.; Bergaigne, *Mélanges Renier*, 95. Joh. Schmidt (Die Pluralbildung der indogerm. Neutra, 305) and Ludwig (V, 524) are wrong in taking *kshódāḥ* as a locative or as an instrumental respectively.

Verse 7.

Note 1. Comp. Pischel-Geldner, *Vedische Studien*, I, p. xvi.

Verse 10.

Note 1. Can *sísvā* be the nominative of a stem *sísvan* which stands by the side of *sísu* as *rībhvan* of *rībhú*? Prof. Max Müller proposes: 'Large like a cow with young, like a pregnant cow.'

MANDALA I, HYMN 66.

ASHTAKA I, ADHYÂYA 5, VARGA 10.

1. Like unto excellent wealth, like unto the shine
of the sun, like unto living breath, like unto one's
own¹ son—

2. Like unto a quick takvan¹ he (Agni) holds the
wood, like milk, like a milch cow², bright and
shining.

3. He holds safety, pleasant like a homestead,
like ripe barley, a conqueror of men,

4. Like a *Rishi* uttering (sacred) shouts, praised
among the clans; like a well-cared-for race-horse¹,
Agni bestows vigour.

5. He to whose flame men do not grow accus-
tomed¹, who is like one's own mind², like a wife on
a couch, enough for all (happiness).

6. When the bright (Agni) has shone forth, he is
like a white (horse [?])¹ among people, like a chariot
with golden ornaments, impetuous in fights.

7. Like an army which is sent forward he shows
his vehemence, like an archer's shaft with sharp
point.

8. He who is born is one twin; he who will be
born¹ is the other twin—the lover of maidens, the
husband of wives².

9¹. As cows go to their stalls, all that moves and
we, for the sake of a dwelling, reach him who has
been kindled.

10. Like the flood of the Sindhu¹ he has driven
forward the downwards-flowing (waters)². The cows
lowed at the sight of the sun³.

NOTES.

The same *Rishi* and metre.

Verse 1.

Note 1. Comp. I, 166, 2; 185, 2; X, 39, 14. The second passage (*nityam ná súnúm pitróh upásthe dyává rákshatam prithiví naḥ ábhvát*) would be sufficient to show that we cannot translate ‘wie ein überlebender sohn’ (Ludwig).

Verse 2.

Note 1. We do not know what animal the takvan is. Comp. I, 134, 5 with M. M.’s note.

Note 2. See Bergaigne, Mél. Renier, 101; Gaedicke, 253.

Verse 4.

Note 1. Comp. X, 101, 7. *prīñítá ásván hitám gayátha*.

Verse 5.

Note 1. Comp. VII, 4, 3. *durókam agníh áyáve susoka*.

Note 2. Prof. Max Müller believes that kratu here means, ‘like kartri, a sacrificer, so that kratuḥ na nityah sounds like sūnuḥ na nityah, one’s own sacrificing son. But all this is very obscure.’

Verse 6.

Note 1. The second Pâda is translated by Grassmann: ‘wie Licht in Häusern;’ by Ludwig: ‘fast weiss, bei den menschenstämnen.’ I think that there can be no doubt that the words *svetáḥ ná* contain a comparison like all the other comparisons of which these hymns are full; this comparison is unduly effaced in Ludwig’s translation. Nor is Grassmann right in translating *svetáḥ* bei ‘Licht;’ the word is an adjective meaning ‘white’ and nothing else. We must supply here, as in many passages, a substantive, and I do not see any reason why this should not be that

substantive with which *sveta* is most frequently combined in the Rig-veda, namely *asva*; comp. I, 116, 6; 118, 9 [119, 10]; VII, 77, 3; X, 39, 10. In V, 1, 4 it is said of Agni: *svetāḥ vāgī gāyate ágre áhnām*, ‘the white racer is born in the beginning of the days.’

Verse 8.

Note 1. The traditional text is *yamāḥ ha gātāḥ yamāḥ gánitvam*. Ludwig translates ‘bewältiger des geboren, bewältiger auch des, was erst geboren wird.’ It will scarcely be necessary to state the reasons which make against this translation. *Yamāḥ . . . yamāḥ* evidently means: ‘the one twin . . . the other twin.’ Now if we leave the text unchanged, we cannot but translate: ‘the one twin is he who has been born, the other twin is that which will be born’—which sounds very strange. In I, 89, 10 we have *áditih gātám áditih gánitvam*; IV, 18, 4. *antāḥ gātéshu utá yé gánitvāḥ*; X, 45, 10. *út gāténa bhinádat út gánitvaiḥ*. In all these cases *gātā* and *gánitva* stand parallel; there is no such difference as in our passage, according to the traditional text, between him (masc.) who is . . . and that (neuter) which will be . . . Thus I propose to read *gánitvaiḥ*, of which conjecture Ludwig has thought also (see his note, IV, 259): that present Agni who has been born, and that future Agni who will be born, are twins.—Prof. Max Müller has discussed this passage in his Science of Language, II, 630 seqq. He interprets the twin who has been born as Agni representing the morning; the twin who will be born as the evening.

Note 2. The maidens very probably are the dawns (comp. Prof. Max Müller’s discussion quoted in the last note). Are the wives the sacrificial ladles which approach Agni, or the offerings of ghee, or the prayers? See Bergaigne, Rel. Védique, II, 9 seqq.

Verse 9.

Note 1. This verse is very obscure, and I am quite aware of the merely tentative character of the translation which

I propose. I leave *vah* untranslated (comp. Delbrück, Altindische Syntax, 206), which must be done in most of the numerous verses beginning with the words *tám vah*. I then read *karáthâ* (comp. 68, 1; 70, 3. 7). *Vasatyâ* seems to be either a dative similar to the newly-discovered datives in -â of a-stems, or we possibly should read *vasatyai* (*vasatyâ* in the *Samhitâ-pâtha*).—Prof. Max Müller thinks of a correction *karâmaḥ* and would translate: ‘To him (whom you know—*vah*) when lighted we go for our dwelling, as the cows reach their home.’

Verse 10.

Note 1. Comp. above, 65, 6.

Note 2. Or the downwards-streaming libations of *Ghrita* and the like? Comp. below, I, 72, 10 with note 4.

Note 3. Comp. below, 69, 10.

MANDALA I, HYMN 67.

ASHTAKA I, ADHYÂYA 5, VARGA 11.

1. Victorious¹ in the forests, a friend among men,
he demands obedience like a king, the undecaying
one².

2. Like good peace, like fortunate wisdom, may
he (Agni) be a kind Hotri, a carrier of offerings.

3. Having taken in his hand all manly powers,
he has made the gods fear, when sitting down in his
hiding-place.

4. There the thoughtful men find him, when they
have recited the spells which they had fashioned in
their heart.

5. As the goat¹ (supports) the earth², thus he
supports the earth²; he upholds the sky by his
efficacious spells.

6. Protect the dear¹ footsteps of the cattle².
O Agni, thou who hast a full life, thou hast gone
from covert to covert³.

7. He who has seen him the hidden one, he who
has got near to the stream of *Rita*¹—

8. They who get him off, doing service to *Rita*,
to him¹ he then indicates riches.

9. He who grows up with might within the
plants, and within the children¹, and within the
sprouting grass²—

10. The splendour [?] in the home of the waters¹,
the full-lived. The sages made him as if building
a seat.

NOTES.

The same *Rishi* and metre.

Verse 1.

Note 1. ‘*Gâyuḥ* : aus *gyâyuḥ*, wie der compar. *gyâyân gyeshthah* zeigt,’ Ludwig. But what shows that *gyâyân* is the comparative of *gâyuḥ* and that the utterly impossible change of *gy* into *g* is possible? Ludwig’s translation ‘überwindend’ is right; comp. I, 119, 3.

Note 2. I propose to read *aguryāḥ*. Prof. Max Müller conjectures—as Roth (Pet. Dict.) has done—that *sruṣṭi* may mean ‘obedient, servant;’ he translates: ‘He desires a servant (or worshipper) who is not aged.’

Verse 5.

Note 1. On the mythical goat whose office it is to support the worlds, comp. I, 164, 6; VIII, 41, 10; X, 82, 6; Bergaigne, III, 21; H. O., Religion des Veda, 72.

Note 2. For ‘earth’ the text has two different words, *kshām* and *prithivīm*. Prof. Max Müller conjectures *dyām* for *kshām*: ‘He, Agni, supports the earth, as the buck the sky.’

Verse 6.

Note 1. Literally, ‘the dear footsteps;’ but the meaning of *priyā* may be compared to that of the Homeric *φίλος*, his own.

Note 2. One could be tempted to refer the word *pasu* to Agni, whose footsteps (*padāni*) the ‘wise ones’ follow (65, 2), and whom they find out in his hiding. Thus we could translate, ‘Look at the dear footsteps of the beast.’ But the comparison of 70, 6 makes it more probable that the imperative *ní pâhi* is addressed to Agni. I believe therefore that Grassmann is right in translating ‘Die lieben Stätten der Heerden schütze.’ Ludwig’s translation is

similar to this. Prof. Max Müller translates: 'Observe the footsteps of the animal (the stolen animal of the thief Agni).'

Note 3. With *guhā́ gúham* comp. I, 53, 7. *yudhā́ yúdham*, *purā́ púram*.

Verse 7.

Note 1. *Dhárām ritásya*: comp. V, 12, 2. *ritásya dhárāḥ ánu trindhi púrvīḥ*, 'open the many streams of *Rita*;' VII, 43, 4. *ritásya dhárāḥ sudúghāḥ dúhánāḥ*, 'milking the streams of *Rita* flowing with plenty.' The stream of *Rita* seems to mean the stream of blessings (such as rain, ghee, &c.) which flows to mankind according to the eternal laws of *Rita*.

Verse 8.

Note 1. The poet passes over from the plural to the singular.

Verse 9.

Note 1. Bollensen's conjecture *pragāśu* (instead of *pragāḥ utá*) seems very probable to me. Prof. von Roth (*Ueber gewisse Kürzungen des Wortendes*, p. 2) takes a different view.

Note 2. Comp. I, 95, 10 (see below); VII, 9, 3. *apāṁ gárbhāḥ prasvāḥ ā vivesa*, 'the son of the waters has entered upon the sprouting grass.'

Verse 10.

Note 1. 'Why not *kitih apām* dame, that is, the (burning) pile in the home of the waters?' M. M.

MANDALA I, HYMN 68.

ASHTAKA I, ADHYÂYA 5, VARGA 12.

1. Cooking¹ (the oblations?) the quick one has approached the sky. He has revealed the nights and what stands and moves²—

2. When he the god, alone of all these gods¹ encompassed (the others) by his greatness.

3. When thou, O god, hadst been born living from the dry (wood), then all (gods and men?) were pleased with thy wisdom.

4. They all obtained the name of divinity, of immortality¹, serving the *Rita* in due way.

5. The instigations of *Rita*, the thought of *Rita*¹: they all performed the works of [?] the full-lived one².

6. Bestow wealth, thou who art the knowing one, on him who worships thee or who does service to thee¹.

7. He who sits down as the *Hotri* among the offspring of Manu: he verily is the master of all these riches.

8. They longed together for the seed in their bodies¹, and the wise ones were concordant among each other in their minds.

9. They took pleasure in his will, as sons (take pleasure) in their father's (will), the quick ones who have listened to his command.

10. He who is rich in food has opened the gates of wealth¹. The householder (Agni) has adorned the sky with stars.

NOTES.

The same *Rishi* and metre.

Verse 1.

Note 1. Boehtingk-Roth are wrong in deriving *srīmān* (which should more correctly be written *srīnān*, comp. my Prolegomena, 477) from the root *sri*. They supply an object like *sokih* and translate: ‘Licht verbreitend hebt er sich zum Himmel.’

Note 2. Lanman, 422.

Verse 2.

Note 1. Bollensen conjectures *devāñām devāḥ* (instead of *devāḥ devāñām*) which seems to be right (comp. below, 69, 2), though this conjecture is not absolutely necessary (see my Prolegomena, 97).

Verse 4.

Note 1. *Amrītam* belongs to *nāma*; comp. V, 57, 5. *amrītam nāma bhegire*; X, 123, 4. *vidāt gandharvāḥ amrītāni nāma*.

Verse 5.

Note 1. With *ritasya dhītih* comp. I, 71, 3; IV, 23, 8; IX, 76, 4; 97, 34; 111, 2.—Prof. Max Müller thinks that *rita* should be taken as a name of Agni: ‘for the righteous (Agni) are the prayers, for the righteous the devotion.’

Note 2. Is *visvāyuḥ* an adverb meaning ‘eternally’? As *visvāyu* is an epithet of Agni frequently used in the Rig-veda and especially in the Parâsara hymns (see 67, 6. 10; 68, 5; 73, 4), one feels tempted to read *visvāyoḥ* (comp. IV, 42, 1. *râshtrám kshatríyasya visvāyoḥ*).

Verse 6.

Note 1. Comp. III, 59, 2. *yāḥ te āditya sīkshati vraténa.*

Verse 8.

Note 1. Some light is thrown on this obscure verse by the hymn, I, 72, a hymn belonging, as our hymn does, to the Parâsara collection. It is shown by the second verse of that hymn (see below) that the searching ones, 'ámûrâḥ,' are the gods who seek Agni. It seems probable, consequently, that the 'seed' is Agni (comp. I, 164, 35, where Soma is said to be *vrishnah ásvasya rétah*, 'the seed of the manly horse'). Of the same searching gods in I, 72, 5 the expression *samgânânah* is used; comp. *sám gânata* in our passage.

Verse 10.

Note 1. Ráyah must be a genitive; comp. I, 72, 8. râyáḥ dúrah ví *ritagnāḥ* agânán. Probably the accent should be râyáḥ; comp., however, Lanman, 431.

MANDALA I, HYMN 69.

ASHTAKA I, ADHYÂYA 5, VARGA 13.

1. Bright, flaming, like the lover of the Dawn¹, he has, like the light of the sky, filled the two (worlds of Heaven and Earth) which are turned towards each other.

2. As soon as thou wert born thou hast excelled by thy power of mind ; being the son of the gods thou hast become their father.

3. (Agni is) a worshipper (of the gods), never foolish, (always) discriminating ; (he is) like the udder of the cows ; (he is) the sweetness of food¹—

4. Like a kind friend to men, not to be led astray¹, sitting in the midst, the lovely one, in the house ;

5. Like a child when born, he is delightful in the house ; like a race-horse which is well cared for¹, he has wandered across the clans².

6. When I call (to the sacrifice) the clans who dwell in the same nest with the heroes, may Agni then attain all divine powers¹.

7. When thou hast listened to these heroes, no one breaks those laws of thine.

8. That verily is thy wonderful deed that thou hast killed¹, with thy companions, (all foes), that, joined by the heroes, thou hast accomplished thy works².

9. Like the lover of the Dawn¹, resplendent and bright, of familiar form : may he (thus) pay attention to this (sacrificer).

10. Carrying (him) they opened by themselves
the doors (of heaven). They all shouted at the
aspect of the sun¹.

NOTES.

The same *Rishi* and metre.

Verse 1.

Note 1. The lover of the Dawn is here the Sun. See Pischel, *Vedische Studien*, I, 31.

Verse 3.

Note 1. Agni is the sweetness of food (comp. V, 7, 6. svádanam pitúnám); it is not probable that svádma and ūdhāḥ should depend on vigânán, as Ludwig believes.

Verse 4.

Note 1. I adopt Boehltingk-Roth's conjecture ahûryáḥ. Ahûryáḥ would mean, 'he who is to be led astray.'

Verse 5.

Note 1. See above, 66, 4.

Note 2. 'He has overcome the (hostile) clans.' M. M.

Verse 6.

Note 1. Perhaps devatvā is an instrumental, as Ludwig takes it. In this case we should have to translate: 'may Agni by his divine power attain everything.'—Prof. Max Müller translates this verse: 'When I with my men call the clans of the same nest (the gods), Agni will obtain all divine honours.'

Verse 8.

Note 1. The first hemistich of this verse has eleven syllables instead of ten and shows the regular Trishtubh type. The same irregularity occurs in 70, 4. 10. As I have shown in my *Prolegomena*, p. 97, this metrical irregularity does not necessitate corrections of the text,

and the comparison of X, 147, 1 (see next note), where it is said áhan yát vrítrám . . . vivéh apáh, seems even to confirm the traditional reading. It cannot be denied, however, that the double yát and the use of áhan without an object raises some suspicion. In I, 34, 3; 186, 4 we have samâné áhan. Possibly we may read, tát tú te dámsah áhan samâné, 'this wonderful deed of thine has been accomplished on one and the same day (with that mentioned in verse 7).' I am fully aware of the uncertainty of such guesses. The removal of yát has already been proposed by Bollensen (*Zeitschrift der Deutschen Morg. Gesellschaft*, XXII, 592).

Note 2. Here we may correct the text with greater certainty than in the first hemistich, or to speak more accurately, we shall have to correct not the traditional text itself, but that ancient grammatical commentary on the text which has been preserved to us in the Padapâtha. The words vivérápâmsi of the Samhitâpâîha are written in the Padapâtha vivéh rápâmsi. Now we read IV, 19, 10. ápâmsi . . . náryâ áviveshîh, 'thou hast performed manly works.' In X, 147, 1 we have áhan yát vrítrám náryam vivéh apáh: here the adjective nárya clearly shows that apáh is a blunder for ápah, and we must translate, 'when thou hast killed Vritra and performed thy manly work.' This passage shows that in X, 76, 3 also vivéh apáh should be corrected (v. ápah). Thus we have three passages in which áviveshîh or vivéh has the object ápah, ápâmsi, and we may infer with full certainty that in our passage vivérápâmsi does not correspond to a Padapâtha reading vivéh rápâmsi but vivéh ápâmsi. The same may be said with regard to VI, 31, 3 (mushâyâh kakrám áviveh rápâmsi; Samh. ávive rápâmsi).

Verse 9.

Note 1. Comp. above, verse 1.

Verse 10.

Note 1. Comp. above, 66, 10.

MANDALA I, HYMN 70.

ASHTAKA I, ADHYÂYA 5, VARGA 14.

1. May we, the poor¹, succeed in many (pious) thoughts². May Agni with his pure splendour attain everything—
2. He who understands the divine laws and the birth of the human race.
3. He who is the child of the waters, the child of the trees, the child of that which stands, and the child of that which moves.
4. Even in the rock (they have done homage [?]) to him, in his dwelling¹. (He is) like a protector [?]² of the clans, the immortal one, he who is of a good mind.
5. For he, Agni, (shows himself as) an earth-protecting (lord) of riches¹ to the man who satisfies him with well-spoken (prayers).
6. Protect, O knowing one, these beings, thou who knowest the birth of gods and men¹.
7. He whom many nights (and dawns), in their different forms¹, may increase, whom that which moves² and that which stands (increases), the god penetrated by *Rita*—
8. That *Hotri* who has sat down in the sun¹, has been successfully worshipped² (by the human sacrificers), he who truly accomplishes all his works.
9. On the cows, on the trees thou hast conferred excellence. May all men bring us tribute in the sun¹.

10. In many places men have worshipped thee.
They have brought (thee) to different places¹ as
sons (divide) the property of an aged father².

11¹. (He is) like a greedy man² who goes
straight (to his aim), like a mighty archer, like
a fearful avenger [?]³, impetuous in contests⁴.

NOTES.

The same *Rishi* and metre.

Verse 1.

Note 1. I adopt Bergaigne's opinion on the word *ari'*
(see Religion Védique, II, 218 seq.).

Note 2. The Padapâtha has *manîshâ* instead of *manîshâh*.
See my Prolegomena, 385; Lanman, 363. Prof. Max Müller
proposes to translate: 'May we by wisdom overcome many
enemies!' He writes: 'Is not *vanema* almost a standing
formula as applied to enemies? Let us conquer the enemies.
The enemies are masculine in VII, 48, 3. *vîsvân aryâh* . . . *van-*
van, feminine in VI, 16, 27. *vanvântah aryâh árâtih*. VIII,
39, 2. *vîsvâh aryâh árâtih*. X, 133, 3. *vîsvâh árâtayah aryâh*.
IV, 50, 11. *gagastám aryâh vanûshâm árâtih* (repeated
VII, 97, 9; cf. I, 29, 4).' For my translation I refer to
II, 5, 7. *stómam . . . vanéma*; II, 11, 12. *dhíyam vanema*;
I, 122, 14. *aryâh gírah*; X, 148, 3. *aryâh vâ gírah abhí arka*
vidván.

Verse 4.

Note 1. Or: even in the rock (they have done homage)
to him, and in the (human) dwelling? I believe we must
supply a verb on which the dative *asmai* depends. Ludwig
proposes to read *duronám*: 'within the stone is his
dwelling.' Comp. II, 1, 1; VI, 48, 5.

Note 2. I do not understand *visám ná vîsvâh*. Ludwig
translates 'er ist der menschen allgemeiner, unsterblicher

fürsorger.' But *vís̄va* does not mean 'allgemein,' and Ludwig omits *ná*, 'like.' One should expect a phrase like *visám ná vispátiḥ*, which of course is metrically impossible. Is it too bold to correct *vísvah* into *vispáḥ*, a word hitherto not found in the texts, but formed exactly like *stipā*, *pasupā*, *tanúpā* and others?—Prof. Max Müller takes *asmai* as dependent on *svâdhîḥ* and *vísvah* as belonging at the same time to *amritah* and to *visám*. He translates: 'To him also who dwells in the rock and in the house, every immortal like every one among men is well disposed.'

Verse 5.

Note 1. Comp. VII, 10, 5. *sá hí kshápâvân ábhavat rayinām.*

Verse 6.

Note 1. Most probably we have here not the accusative *mártân* but the genitive *mártâm*, which was confounded by the arrangers of the traditional text with the accusative and treated according to the Sandhi rules which govern the ending -ân. See Lanman, Noun-Inflection, 353; Bartholomae, Studien zur indogermanischen Sprachgeschichte, I, 48.

Verse 7.

Note 1. Lanman (p. 422) takes *kshapáḥ* *vírûpâḥ* as accusatives, and translates, 'Whom through many nights and mornings all beings worship.' I believe that they are nominatives, and that we should accentuate *kshápâḥ*. As *vírûpa* is a regular epithet of *náktoshásâ*, I think that *kshápâḥ* is to be understood as an elliptic plural similar to the elliptic duals *ushásâ* or *áhanî* (comp. Delbrück, Alt-indische Syntax, 102), and that it means, 'the nights (and mornings).'—Comp. VI, 38, 4. *várdhân mäsâḥ sarádâḥ dyávah índram*, 'May months, years, days increase Indra's greatness.'

Note 2. Of course *ka rátham* is a mistake for *karátham*, as first pointed out by Benfey.

Verse 8.

Note 1. On the locative s̄vār, see Lanman, 488; Joh. Schmidt in Kuhn's Zeitschrift, XXVII, 306; Bartholomae in Bezzenger's Beiträge, XV, 42. Comp. X, 61, 14. s̄vāh ná yé trishadhasthé nishedúh.

Note 2. Comp. X, 53, 2. árādhi hótâ nishádâ yágîyân.

Verse 9.

Note 1. Is it not more probable that tribute was brought to Agni (comp. V, 1, 10) than to the human worshippers? Possibly we should change s̄vāh naḥ (s̄vār naḥ of the Samhitâpâtha) into svarnah, a vocative of the stem s̄varnri = s̄varnara. The translation would be, 'All men have brought tribute to thee, O sun-hero!'

Verse 10.

Note 1. Comp. V, 11, 4. agním náraḥ ví bharante grihé-
grīhe.

Note 2. Regarding the metre, comp. above, 69, 8, note 1.

Verse 11.

Note 1. This verse may possibly be a later addition. See Bergaigne, Recherches sur l'Histoire de la Samhitâ, I, 61.

Note 2. On gridhnú, comp. Pischel, Ved. Studien, I, 231.

Note 3. Comp. I, 32, 14. áheḥ yâtâram.

Note 4. See above, 66, 6.

MANDALA I, HYMN 71.

ASHTAKA I, ADHYÂYA 5, VARGA 15-16.

1. The loving (women) have (amorously) excited¹ their lover, as wives of the same nest (house) their own husband. The sisters have delighted in the dark and in the red (goddess)², as the cows in the brightly shining dawn.

2. Our fathers, the Āngiras¹, have broken even the strong fortresses by their hymns, the rock by their shouting. They have opened to us the path of the great heaven; they have obtained day and sun and the shine of the dawn².

3. They founded the *Rita*; they set into motion the thought of it¹. Thus then the widely-spread (prayers)² of the poor³ which seek to obtain (wealth), which are free from thirst⁴, the active, approach⁵ the tribe of the gods⁶, strengthening them by offering them delight.

4. When Mātarisvan had produced him by attrition, he, the reddish, the noble one, who was brought to many places¹, has come to every house. Then the Bhrigu-like² has undertaken the messengership³ (for the mortal) as for a mightier king, being attached to him.

5. When he had created sap to the great father Heaven, the knowing one stealthily approached the speckled (cows). The archer fiercely shot an arrow at him. The god turned his impetuous power against his daughter¹.

6. Augment, O Agni, twofold the strength of

the man who worships¹ thee in his house, or offers adoration to the loving one² day by day. May he whom thou incitest be united with riches³.

7. Every nourishment goes towards Agni¹, as the seven young² rivers (flow) into the ocean. Our strength does not shine from kinsmen³. Do thou therefore who knowest this, procure among the gods kindness for us.

8¹. When the sharp splendour² reached the lord of men to incite him³, the bright sperm poured down from Heaven (or, from the god Dyaus)⁴, Agni produced⁵ and furthered the blameless, young, well-wishing host⁶.

9. He who traverses the paths quickly¹ like thought, the Sun alone rules over wealth altogether. (There are) the two kings Mitra and Varuṇa with graceful hands², who watch over the beloved ambrosia³ in the cows.

10. Do not forget, O Agni, who art a sage possessed of knowledge¹, our paternal friendship. Old age impairs the appearance (of men) as a cloud (covers the sun or the sky). Before this curse (attains us), think thou (of us)².

NOTES.

The same *Rishi*. Metre, Trishṭubh.

Though the hymns 71–73 are not composed in the Virāg metre like the preceding hymns, it is shown by manifold evidence that they had the same origin. Verse 8 = VS. XXXIII, 11; TS. I, 3, 14, 6; MS. IV, 14, 15.

Verse 1.

Note 1. Comp. Geldner, *Vedische Studien*, II, 134.

Note 2. If the text is correct, the ‘sisters’ may either

be the ten fingers which generate Agni by attrition (III, 29, 13; IV, 6, 8), or the streams of water among which Agni grows up, or streams of *Ghrīta* or the like (comp. II, 5, 5; see below). Why these sisters are said to delight in the dark and in the bright goddess, the Night and the Dawn, remains doubtful.

But I think there are reasons which strongly recommend a correction of the text. In III, 55, 11 we read *syāvī ka . . . árushī ka svásārau*, ‘the two sisters, the dark one and the red one.’ Is it not probable that in our passage also it is the sisters who are described as dark and red? The dark goddess and the red goddess of course are Night and Dawn, and Night and Dawn, as is well known, are sisters in Vedic poetry. And furthermore the ‘sisters’ are described in our verse as amorously exciting the god Agni: for it cannot well be doubted that the *svásārah* of the third Pâda are identical with the *usatîh* of the first: similarly it is said in 70, 7—in a hymn belonging to the same collection with our Sûkta—that the Nights and Dawns augment Agni’s greatness; in other passages Agni is represented as beloved by the Dawn, or as suckled by Night and Dawn (Bergaigne, Religion Védique, II, 14. 15). The ‘sisters’ then are stated in our verse to delight (*agushran*), probably in Agni: now we read in II, 2, 2. *abhí tvâ náktîh ushásah vavásire ágne vatsám ná svásareshu dhenávah*, ‘The Nights and Dawns, Agni, have loved at thee as the milch-cows in their stalls at their calves;’ comp. Bergaigne, II, 15. Thus everything is clear, if we take the *usatîh* and the *svásārah* for the bright and dark goddesses, i. e. for the Dawns and Nights. The correction of the text to which this interpretation leads, is *svásārah syāvih árushih agushran*, ‘the dark and the red sisters have delighted (in Agni).’ It is easy to understand that the corruption of the text was occasioned by the simile of the fourth Pâda. The words *ushásam ná gávah* seemed to demand a parallel nominative and a parallel accusative in the third Pâda. The nominative was *svásārah*, but there was no accusative. Thus probably arose the reading *syávîm árushîm*.

Verse 2.

Note 1. On the Aṅgiras as the fathers of the priestly tribes, see H. O., Religion des Veda, 278.

Note 2. The phrase *ushásah ketúh* occurs several times in the Rig-veda. I think that *ketúmusráh* means exactly the same; it has been shown by Kaegi, Festgruss an Boehtingk, p. 49, and by Bartholomae, Bezzenger's Beiträge, XV, 185, that a genitive sing. *usráh* existed.

Verse 3.

Note 1. Ludwig refers *asya* to the sacrificer, Bollensen to Agni, and so does Sāyaṇa. I believe that *asya* should be explained as *ritásya*; the phrase *ritásya dhítí* is frequently used, comp. IV, 23, 8; IX, 76, 4; 97, 34; 111, 2. See also Ludwig's note on III, 31, 1 (vol. v, p. 65).—Prof. Max Müller refers *rita* to Agni. ‘One might translate it by righteous: They established the righteous (Agni), they moved his mind (made him attend?).’

Note 2. The substantive (of feminine gender) which is to be supplied to *didhishvāh*, *átrishyantih*, &c., seems to me to be *gírah* or the like. *Aryáh* stands frequently together with *gírah*.—Prof. Max Müller writes: ‘Could not *ari* be a feminine like *karshani* and *vis*; see before, I, 70, 1. We should then translate, and then the people emulous, widely spread, never flagging [the stones also are called *atrishitâh atrishnagâh*, X, 94, 11], and active go towards the gods.’

Note 3. See above, 70, 1, note 1.

Note 4. Are the prayers called ‘free from thirst’ because they are accompanied by libations of *Ghrīta*, *Soma*, &c.?

Note 5. I believe that *deván gánma* depends both on *ákkhâ* and on *vardháyantih*.

Note 6. *Deván*, or rather *deváṁ*, is gen. plur.; see above, 70, 6, with note 1.

Verse 4.

Note 1. The place in which *vibhrítah* stands would seem to show that it is an epithet of Mātarisvan, and so it is understood by Ludwig and by Bergaigne (Rcl. Véd. I, 54).

But it is Agni himself, not Mâtarisvan, who is very frequently mentioned as *vibhrīta* or the like. As we read here, *vibhrītah . . . grihé-grīhe*, it is said in V, 11, 4. *agním nárah vī bharante grihé-grīhe*, ‘the men carry Agni hither and thither, to every house;’ comp. I, 70, 10; III, 55, 4; X, 1, 2; 45, 2; 80, 4. Thus I believe the poet means to say that Mâtarisvan first kindled Agni, in one place of course, and that Agni then was brought to many places, to all human dwellings. I think that the text indeed can be understood in this way, if we suppose that the author, for the sake of the metre, allowed himself a hyperbaton or synchysis.

We must not omit to mention that the first Pâda of I, 148, 1 is nearly identical with our passage: *máthít yát ìm vishtáh mâtariśvâ*. This Pâda is deficient by one syllable. If we were to read *vibhrītah*, as in our passage, this would lead indeed to the conclusion that there is no hyperbaton in our verse—for the verse, I, 148, 1, could not be explained in that way—but that *vibhrītah* refers to Mâtarisvan. I think, however, that it is more than doubtful that the verse, I, 148, 1, really ought to be corrected in this way; whatever may have been the original form of that verse, it is quite possible, and even probable, that it differed from our passage just in that one word.

Note 2. The exact meaning of *Bhrīgavâna* is doubtful. It is, of course, derived from *Bhrīgu* as *vásavâna*, *tákavâna*, from *vásu*, *táku*. Agni is called *Bhrīgavâna* also in IV, 7, 4. Comp. Bergaigne, I, 54.

Note 3. With the words *ā dût̄yam vivâya* comp. IV, 9, 6. *véshi ít u asya dût̄yam*.

Verse 5.

Note 1. This difficult verse evidently treats of the incest which the father Dyaus has committed with his daughter. Compare on this subject Bergaigne, Rel. Véd. II, 109 seq. Agni seems to be represented here as stimulating the desire of the father; the ‘sap’ (*rásâ*) probably is the sperm, comp. I, 105, 2.

In the second Pâda, Agni, having done, as it seems, some mischief, goes away to the 'speckled cows.' We cannot say who these speckled cows were; they evidently are identical with those mentioned in another passage treating of the same story, X, 61, 8.—Bergaigne paraphrases the second Pâda of our verse, wrongly in my opinion, 'Agni sort furtivement de cette fille, de cette vache, prisani.'

The archer who shoots at Agni (third Pâda) is not better known to us than the speckled cows. Bergaigne's opinion, 'que cet archer n'est autre que le père lui-même,' is not very convincing.

Verse 6.

Note 1. The traditional reading vibhâti ('he who shines for thee in his house') gives no satisfactory sense. I propose to read vidhâti. Cf. I, 120, 1. kathâ vidhâti ápraketâh.

Note 2. I have some doubts as to the correctness of usatâh (*Samhitâpâtha*, usatô) ánu dyûn. Usát, of course, is an epithet not of the days, but of Agni. But then we expect the dative. Correcting the text (usaté) is all the easier, because before a following vowel the dative and the genitive were, in the original pronunciation, identical (usatá-ánu; see my Prolegomena, 447 sqq.); the spellings of the *Samhitâpâtha*, usatô ánu and usaté ánu, belong to the inventions of Vedic grammarians.

Note 3. Literally, May he whom thou incitest drive on the same chariot with riches. Comp. such expressions as rathîh râyâh and the like.

Verse 7.

Note 1. Comp. IV, 44, 2. yuvóh vápuh abhí príkshah sakante; VII, 90, 5.

Note 2. Comp. I, 26, 10, note 1.

Note 3. Ludwig: nicht unter unsren freunden ward auszündig gemacht die kraftspeise. Grassmann: nicht bei Verwandten wârd uns Nahrung sichtbar. Wilson: Our food is not partaken of by our kinsmen. Griffith: Not by our brethren was our food discovered.—Ludwig and Grassmann translate as if the text had gâmîshu. What the

instrumental means is shown, I believe, for instance, by IV, 14, 2. *ví sūryah rasmibhih kékítānah*, ‘the sun shining with his rays.’ Thus in our passage the poet seems to me to say, ‘We have no strong kinsmen who might add lustre to our strength. Agni, procure thou strength to us.’ Comp. X, 23, 7. *vidmá hí te prámatis deva gámivát*, ‘for we know, O god, thy providing care like that of a kinsman.’ —Prof. Max Müller proposes the translation: ‘Our wealth is not known by our kinsmen, i.e. we cannot support them as we ought.’

Verse 8.

Note 1. The poet returns here to the myth of which he had spoken in verse 5. Should the order of the verses be changed?—On our verse, compare Geldner, *Ved. Studien*, II, 34.

Note 2. Tégas seems to be here a synonym of rétas, as in the later language.

Note 3. Is the lord of men Agni? See the third Pâda.—Ishé I consider, with Geldner, as an infinitive.

Note 4. My translation rests on the supposition that *dyaúh* is to be corrected into *dyóh*; thus the ablative is obtained, of which the word *abhiíke* is usually accompanied (comp. Lanman, 433; Collitz, Bezzemberger’s *Beiträge*, X, 15). If we leave the reading *dyaúh*, this nominative will be the subject of the verb *ánat*. Then *tégah* must be accusative dependent on *ánat*, and we can scarcely avoid making *nripátim* to depend on the infinitive *ishé*. This is the way which Geldner has followed in interpreting this passage. But I cannot consider this separation of *nripátim* from the verb *ánat* very probable.

Note 5. The exact meaning of *ganayat* seems to be here, ‘he caused them to be born.’ Comp. *Satapatha Brâhmaṇa* I, 7, 4, 4. *yathâ tad devâ retah prâganayan* (comp. *Aitareya Brâhmaṇa* III, 34; see also *Rig-veda* X, 61, 7).

Note 6. This may be the host of the seven *Rishis*. Comp. III, 31, 1–5; IV, 1, 12 seq. (?). Or the Maruts are alluded to (comp. below, 72, 4), though that seems to me less probable.

Verse 9.

Note 1. Literally, in one day. But *sadyáḥ* has already in the Rig-veda the secondary meaning ‘immediately, quickly.’

Note 2. Comp. III, 56, 7. *rāgānā mitrā-várunā supānī*.

Note 3. See below, 72, 6.

Verse 10.

Note 1. Comp. VII, 18, 2 : there the words *abhí vidúḥ kavíḥ sán* are identical with our text.

Note 2. Of the second hemistich Prof. Collitz has treated in Bezzemberger's Beiträge, X, 15, note. He paraphrases the meaning in the following way : ‘Der Sinn des ganzen Verses ist : unsere Freundschaft mit dir, Agni, stammt aus alter Zeit. Nun sagt man zwar “im Alter ändert sich das Aussehn wie das der Wolke.” Aber stehe du uns bei vor diesem Fluche.’ I do not believe that this interpretation, though very ingenious, gives the real meaning of the Vedic poet.—Comp. I, 179, 1. *mināti sríyam garimā tanūnām*.

MANDALA I, HYMN 72.

ASHTAKA I, ADHYÂYA 5, VARGA 17-18.

1. He has brought down (i. e. surpassed) the wisdom of many a worshipper¹, he who holds in his hand all manly power. Agni has become the lord of treasures, he who brought together all (powers of) immortality.

2¹. All the clever immortals when seeking did not find the calf though sojourning round about us. The attentive (gods), wearying themselves, following his footsteps², stood at the highest, beautiful³ standing-place of Agni.

3. When the bright ones¹ had done service² to thee, the bright one, Agni, with Ghrīta through three autumns, they assumed worshipful names; the well-born shaped their own bodies.

4. Acquiring (or, exploring?) for themselves the two great worlds, the worshipful ones brought forward their Rudra-like powers¹. The mortal, when (beings) were in discord², perceived and found out Agni standing in the highest place.

5. Being like-minded they¹ reverentially approached him on their knees. Together with their wives they venerated the venerable one². Abandoning their bodies they made them their own³, the (one) friend waking when the (other) friend closed his eyes⁴.

6. When the worshipful (gods) have discovered the thrice seven secret steps¹ (or, places) laid down in thee, they concordantly guard with them immor-

tality. Protect thou the cattle and that which remains steadfast² and that which moves.

7. Knowing, O Agni, the established orders¹ of (human) dwellings, distribute in due order gifts² that they may live. Knowing the ways which the gods go³, thou hast become the unwearied messenger, the bearer of oblations.

8. They who knew the right way and were filled with good intentions, beheld from heaven the seven young¹ (rivers) and the doors of riches. Saramâ found the strong stable of the cows from which human clans receive their nourishment².

9. The Earth has spread herself far and wide with them who are great in their greatness, the mother Aditi, for the refreshment of the bird¹, with her sons who have assumed all powers of their own dominion², preparing (for themselves) the way to immortality.

10. When the immortals created the two eyes of heaven¹, they placed fair splendour in him (Agni)². Then they rush down³ like streams let loose. The red ones have recognised, O Agni, those which are directed downwards⁴.

NOTES.

The same *Rishi* and metre.—Verse 1 = TS. II, 2, 12, 1.
Verse 3 = TB. II, 4, 5, 6. Verses 8-9 = TB. II, 5, 8, 10.

Verse 1.

Note 1. The meaning seems to me to be : by his wisdom he excels all human wisdom. Prof. Max Müller translates: ‘Agni, who holds in his hand all that men desire, conquers

(or, wins for himself) the praises of many a wise worshipper.' And the last Pâda: 'he who brought together all immortal blessings.'—On *sasvat*, see VI, 61, 1; VII, 18, 18; VIII, 23, 28.

Verse 2.

Note 1. Here we have again the myth of the hidden Agni whom the gods seek. Agni is meant by the calf.

Note 2. Going on foot, Sâyana.

Note 3. I follow Sâyana, Bollensen, and Ludwig in taking *kâru* as a locative.

Verse 3.

Note 1. 'Was not Sâyana right in taking this verse as referring to the Maruts? Cf. VI, 48, 21.... *sugâta* also is an epithet of the Maruts, I, 88, 3; 166, 12.' M. M.

Note 2. As to the subjunctive, comp. Delbrück, Syntaktische Forschungen, I, p. 67. The Taittirîya Brâhmaṇa (II, 4, 5, 6) reads *saparyân*.

Verse 4.

Note 1. I follow the Padapâṭha which has *rudrîyâ*. But possibly we may have the nom. plur. *rudrîyâḥ*: 'the worshipful Rudriyas (i.e. Maruts) rushed forward.'

Note 2. The translation of *nemâdhitâ* is in jeopardy.

Verse 5.

Note 1. Probably the mortals, as Ludwig understands it. Comp. *mártah*, verse 4.

Note 2. The venerable one is Agni.

Note 3. Possibly the text is corrupt. In IV, 24, 3 we read *rîrikvâmsah tanvâh krinvata trâm*, 'abandoning (i.e. risking) their bodies they took him (Indra) for their protector' (comp. I, 100, 7). Should *svâh* have supplanted another word, for instance, *trâm*? As the pronoun *svâ* very frequently stands in apposition with *tanû*, it may have found its way also into passages to which it did not belong.

Note 4. The meaning seems to be that whenever the attention of one of the friends relaxed, another friend watched instead of the first. See Zeitschrift der Deutschen Morgenl. Gesellschaft, XLIV, 328; Bartholomae, Studien zur indogerm. Sprachgeschichte, I, 95.

Verse 6.

Note 1. Sâyana explains the *trîh saptâ padâ* as the three times seven kinds of sacrifices, the seven Pâkayagnîas, the seven Haviryagnîas, the seven Somayagnîas. But this later system of the twenty-one forms of sacrifice can scarcely have existed at the time of the Rig-veda Samhitâ. Three times seven is a favourite number in Rig-vedic mysticism; comp. I, 191, 12. 14; IV, 1, 16; VII, 87, 4; VIII, 46, 26; 69, 7; 96, 2; IX, 70, 1; 86, 21; X, 64, 8; 90, 15. Possibly three times seven pieces of wood (*samîdha*) are alluded to, comp. X, 90, 15, but everybody who has studied Bergaigne's Arithmétique mythologique (Rel. Véd. II, 114 seq.; see especially p. 122) will admit that there are ever so many possible interpretations of a passage like this. Prof. Max Müller's translation is: 'The worshipful gods found in thee the twenty-one words which are hidden in thee. They guard with them the immortal (Agni).—Instead of *avidan* (*Padapâtha*) I think we must read *ávidan*.

Note 2. Ludwig certainly is wrong in translating 'hûte du den wandel von tier und pflanze.' The author of this group of hymns is very fond of the phrase *sthâtûh karâtham* and the like; see I, 68, 1; 70, 3. 7. The same phrase, in one or the other of its possible shapes, has evidently been used by him here also. The plural masculine *sthâtrîn* is indeed very strange. Possibly J. Wackernagel is right in reading *sthâtûh* (Kuhn's Zeitschrift, XXV, 287; comp. Lanman, p. 422); the reading *sthâtrîn* may be due to the neighbourhood of *pasûn*. This sort of blunder is very frequent in the text of the Rig-veda. Prof. Max Müller suggests: the stabled cattle and what moves about (in the meadows).

Verse 7.

Note 1. On vayúna, comp. Pischel, *Ved. Studien*, I, 295. 300. ‘The thoughts of human beings.’ M. M.

Note 2. Surúdh : Pischel, *Ved. Studien*, I, 32. 50.

Note 3. ‘Which lead to the gods?’ M. M.

Verse 8.

Note 1. Comp. I, 26, 10, note 1.—‘Beheld the seven young rivers coming down from heaven.’ M. M.

Note 2. See Delbrück, *Syntaktische Forschungen*, I, 87.

Verse 9.

Note 1. The bird seems to be Agni.

Note 2. The Padapâtha gives su-apatyâni. There is no doubt a word su-apatyâ, ‘blessed with good offspring.’ This is frequently used together with such nouns as rayi, kshaya, ish ; it stands in several passages by the side of pragâvat. See I, 117, 19 ; II, 2, 12 ; 4, 8 ; 9, 5 ; III, 3, 7 ; 16, 1 ; IV, 2, 11 ; X, 30, 12. But from this word should be distinguished sva-patyâ, derived from svâ-pati (X, 44, 1, &c.), ‘a man’s own dominion,’ or ‘own rulership ;’ comp. gâspatyâ. This word is found here, and in some other passages, for instance, VII, 91, 3. vîsvâ it nárah svapatyâni kakruh, ‘the heroes have exercised all the powers of their own dominion ;’ VIII, 15, 10. satrâ vîsvâ svapatyâni dadhishe, ‘thou hast assumed (Indra) all powers of thy own dominion altogether.’—Ludwig translates correctly, ‘alle selbstherlichkeit.’

The Taittirîya Brâhmaṇa reads *kakruh* for *tasthuh*. This reading evidently rests on Rig-veda IV, 34, 9 ; VII, 91, 3. There is no reason, however, for preferring this to the traditional reading of our Rik-text.

Verse 10.

Note 1. The sun and the moon? This very natural explanation will scarcely be modified on account of passages like the following (*Satapatha Brâhmaṇa* I, 6, 3, 38):

‘These are the two eyes of the sacrifice, the (oblations of butter called) Âgyabhâgas.’

Note 2. Comp. below, 73, 4.

Note 3. It is not necessary to change the text ; I believe, however, that the conjecture adhâl ksharanti (they stream downwards) would not be quite improbable. Comp. my Prolegomena, p. 369, note 1.—The subject seems to be the streams of sacrificial libations.

Note 4. Both expressions, ‘the red ones’ and ‘those which are directed downwards,’ are feminine. The red ones may be the dawns. But these cannot be called ‘directed downwards.’ I take, therefore, the one noun as a nominative, the other as an accusative. Cannot ‘those which are directed downwards’ be the libations of Ghrîta and the like, which the dawns see?—Prof. Max Müller translates : ‘People recognised the red netherward mares (of thee), O Agni.’ He supplies *gvâlâh* or takes *arushîh* as mares, cf. V, 56, 6.

MANDALA I, HYMN 73.

ASHTAKA I, ADHYÂYA 5, VARGA 19-20.

1. He who gives vigour like wealth acquired by the fathers¹, who is a good guide like the instruction of a sage, who is pleased (by worship) like a comfortably resting guest², (Agni) has crossed the (sacrificial) seat of the worshipper like a *Hotri*.

2. He who being truthful like the god *Savitri*¹ protects by his power of mind all settlements², praised by many like impetuous splendour³, the truthful one has become dear like vital breath and worthy to be searched for⁴.

3¹. (Agni) who possessing every refreshment dwells on the earth like a god, like a king who has made himself (valiant) friends², like heroes who sit in front and under shelter, like a blameless wife beloved by her husband—

4. Thee, O Agni, who art constantly kindled in the house, men have worshipped in their firm dwellings. They have placed in him rich splendour¹. Be thou possessed of all life, a supporter of riches².

5. May the liberal givers, O Agni, attain nourishment, may the rich¹ who bestow gifts (on us) attain to a full span of life. May we win in battles the booty of him who does not give¹, obtaining a (rich) share before the gods, that we may win glory².

6. The lowing milch-cows of *Rita*, assigned by Heaven, were exuberant with their full udders. The rivers imploring the favour (of the gods) from afar

have broken through the midst of the rock with their floods.

7. Imploring favour from thee, O Agni, the worshipful (gods) have won glory in the sky. They have made Night and Dawn of different shapes; they have joined the black and red colour (to Night and Dawn).

8. And may we, our liberal givers and ourselves, be the mortals whom thou furtherest to wealth, O Agni¹. Like a shadow thou followest the whole world, having filled the two worlds (Heaven and Earth) and the air².

9. May we, O Agni, guarded by thee, conquer with our racers the racers, with our men the men, with our heroes the heroes (of our enemies). Being masters of the riches which their fathers¹ have conquered, may our rich (givers) reach a hundred winters.

10. May these hymns, O Agni, worshipper (of the gods), be grateful to thee, to thy mind and heart. May we be able to bridle thee, the well-harnessed wealth¹, acquiring the glory which the gods have assigned us.

NOTES.

The same *Rishi* and metre.—Verse 5 = MS. IV, 14, 15.
Verse 7 = TB. II, 7, 12, 5. Verse 10 = MS. IV, 14, 15.

Verse 1.

Note 1. Agni is compared to wealth acquired by the fathers, being himself pitrivitta, found by the forefathers

of the Brâhmanic tribes. Prof. Max Müller proposes to translate : ‘wealth inherited from the fathers.’

Note 2. Comp. VII, 42, 4, and see also VI, 16, 42.

Verse 2.

Note 1. The first Pâda is identical with the fourth of IX, 97, 48. There the expressions are referred to Soma.

Note 2. On *vrigâna*, comp. the quotations given above, I, 60, 3, note 2 ; cf. IX, 87, 2. *vrigánam râkshamânah*.

Note 3. Comp. I, 64, 9. *amátiḥ ná darsatā*.

Note 4. Comp. II, 4, 1 (see below).

Verse 3.

Note 1. The first three Pâdas are nearly identical with III, 55, 21.

Note 2. As to the meaning of *hitámitra*, comp. X, 108, 3. *mitrám ena dadhâma* ; see also X, 132, 5, and H. O., Religion des Veda, 186, note 1.

Verse 4.

Note 1. Comp. I, 72, 10 (see above).

Note 2. I cannot accept Pischel’s translation of *dharúnah rayinām*, ‘der Reichtum fliessen lässt’ (Vedische Studien, I, 40).—‘Be thou, who art rich in all food, the protector of riches.’ M. M.

Verse 5.

Note 1. On *sûrî* and *arî*, see Bergaigne, Rel. Véd. II, 218 seq. *Aryâḥ* may also be nom. pl. and mean ‘(we) the poor ones.’

Note 2. ‘May we win in battles the booty of the enemy, setting aside a share for the gods to their glory.’ M. M.

Verse 8.

Note 1. In the first Pâda one syllable is wanting. Perhaps the acc. plur. *yân* had here dissyllabic value.

Note 2. The last Pâda is identical with the second of X, 139, 2.

Verse 9.

Note 1. Comp. above, verse 1, note 1.

Verse 10.

Note 1. Comp. *sakéma vâgínaḥ yámam*, II, 5, 1; *ágne sakéma te vayám yámam devásya vâgínaḥ*, III, 27, 3. As *sudhúra* and *sudhúra* are epithets of horses, the poet of course could say, *sakéma sudhúraḥ yámam te*. But Agni is not only a horse; he is also wealth (II, 1, 12; IV, 2, 5, &c.). The combination of the two metaphors explains the curious expression *sudhúraḥ râyáḥ*.

MANDALA I, HYMN 74.

ASHTAKA I, ADHYÂYA 5, VARGA 21-22.

1. Going forward to the sacrifice let us repeat a prayer to Agni who hears us, may he be afar or with us—

2. He who foremost¹ in², when the human tribes met (in battle), has preserved his home to the worshipper.

3. And let the people say ‘Agni is born, the slayer of foes (or, the slayer of *Vritra*), he who wins the prize in every battle.’

4. The man in whose home thou art a messenger, and to whose sacrificial food thou eagerly comest for feasting, to whose worship thou impartest wonderful power—

5. Such a man the people call a giver of good oblations, O *Aṅgiras*, a friend of the gods, O son of strength¹, and a possessor of a good *Barhis* (or sacrificial grass).

6. And thou shalt conduct them hither, the gods¹, that we may praise them, that they may eagerly come, O resplendent one, to the sacrificial offerings.

7. No noise¹ of the horses of the moving chariot² is heard any way, when thou goest on thy messengership, O Agni.

8. When guarded by thee the racer becomes fearless; the worshipper, O Agni, who is behind, gains the advantage¹ over him who is ahead.

9. And thou winnest, O Agni, brilliant, high
bliss in strong heroes from the gods, O god, for the
worshipper.

NOTES.

This hymn opens the section ascribed to Gotama Râhû-gana, and belonging indeed, as several passages show, to the family of the Gotamas (comp. Zeitschrift der D. Morg. Gesellschaft, XLII, 221). The metre is Gâyatrî.—Verse 1 = VS. III, 11; TS. I, 5, 5, 1; MS. I, 5, 1 (I, 5, 5. 6). Verses 1-3 = SV. II, 729. 730. 732. Verse 3 = TS. III, 5, 11, 4; MS. IV, 10, 3.

Verse 2.

Note 1. Or pûrvyâh, ‘the old Agni,’ cf. IX, 96, 10? (M. M.)

Note 2. I have left untranslated the obscure word snîhitishu (Sâyana, vadhaprâkârinîshu). It seems to be identical with snéhiti, which occurs VIII, 96, 13. ápa snéhitih nrimânâh adhatta (the Sâma-veda has the reading snîh^c). Here the verb ápa adhatta (comp. VI, 20, 5; X, 164, 3) and the comparison of the second hemistichs of the two following verses, 14 and 15, seem to show that the word means some kind of hostile powers, which would do very well for our passage.—In Taittirîya Âranyaka IV, 23 the word snîhiti occurs in an enumeration of the ‘terrible substances’ (ghorâh tanúvâh) of Agni.—Comp. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rig-veda-Forschung, p. 93.

Verse 5.

Note 1. See above, I, 26, 10, note 1.

Verse 6.

Note 1. See Delbrück, Syntaktische Forschungen, I, 20, 111.

Verse 7.

Note 1. On upabdí, which literally means the noise produced by going, see Joh. Schmidt, Kuhn's Zeitschrift, XXV, 55; Hübschmann, Das indogermanische Vocal-system, 124.

Note 2. Yóh (comp. X, 176, 3?) seems to be a genitive of yú, 'the going one ;' comp. sva-yú, subham-yú; Lanman, 401.

Verse 8.

Note 1. The last syllable of asthât has the value of two syllables.

MANDALA I, HYMN 75.

ASHTAKA I, ADHYÂYA 5, VARGA 13.

1. Accept gladly our most widely-sounding¹ speech, the most agreeable to the gods, thou who, in thy mouth, offerest the sacrificial food (to the gods).

2. And may we then pronounce to thee, O highest Aṅgiras, Agni, best worshipper, a prayer agreeable to thee and successful.

3. Who is thy kinsman among men, O Agni? Who performs worship to thee¹? Who art thou, and where dost thou rest?

4. Thou, O Agni, art the kinsman, the dear friend ('Mitra') of men, a friend who is to be magnified by his friends.

5. Sacrifice for us to Mitra and Varuna. Sacrifice to the gods, (a sacrifice conforming to) the great *Rita*¹. Sacrifice, O Agni, to thy own house.

NOTES.

The same *Rishi* and metre.—Verse 1 = TB. III, 6, 7, 1; MS. III, 10, 1 (IV, 13, 5). Verses 3-5 = SV. II, 885-887. Verse 5 = VS. XXXIII, 3; TB. II, 7, 12, 1.

Verse 1.

Note 1. Comp. VI, 68, 9. *mánma . . . sapráthaḥ*.

Verse 3.

Note 1. May we not take *dâsú-adhvara* as a compound with governed final member, like *vidádvasu*, *sâdâdyoni* &c.?

Verse 5.

Note 1. Comp. Gaedicke, Der Accusativ im Veda, 159.

MANDALA I, HYMN 76.

ASHTAKA I, ADHYÂYA 5, VARGA 24.

1. What supplication is to thy mind's taste¹? What (pious) thought may be, O Agni, most agreeable to thee? Or who has won for himself thy wisdom by sacrifices? Or with what thoughts may we worship thee²?

2. Come hither, Agni, sit down here as a *Hotri*. Become our undeceivable leader¹. May Heaven and Earth, the all-embracing, protect thee. Offer the sacrifice to the gods that they may be highly gracious to us.

3. Burn down all sorcerers, O Agni; become a protector of the sacrifices against imprecations. And conduct hither the lord of Soma (Indra) with his two bay horses. We have prepared hospitality for him, the good giver.

4. With words procuring offspring, carrying thee (to our sacrifice) with my mouth¹, I call² thee hither, and thou shalt sit down here with the gods. Perform the service of a *Hotri* and of a *Potri*³, O worshipful one. Be thou a giver and a father⁴ of riches.

5. As thou didst perform sacrifice to the gods with the sacrificial food of the wise Manu¹, a sage together with sages, thus, O highly truthful *Hotri*, perform thou the sacrifice to-day, O Agni, with thy joy-giving sacrificial ladle².

NOTES.

The same *Rishi*. Metre, Trishubh.

Verse 1.

Note 1. Sâyana takes *vára* in the sense of 'holding back' (comp. I, 143, 5), and makes *mánasah* depend on *várâya*. He says, 'he agne te tava manaso varâya nivâranâyâsimâsv avasthâpanâya kopetir bhuvat kîdrisam upagamanam bhabet.' The modern translators are evidently right in assigning to *vára* the meaning of 'wish' or the like (comp. VII, 59, 2. *yáh vaḥ* *várâya dásati*), but they differ as to whether *mánasah* should be taken as belonging to *várâya* or to *úpetih*. Ludwig translates, 'Welches nahen des geistes ist gegenstand der wal dir?' Grassmann, 'Welch Nahen ist nach deines Herzens Wunsche?' My opinion is that the tradition of the text is not quite free from suspicion. My doubts are based on VI, 21, 4. *kás te yagñäh* *mánase sám* *várâya*, 'What sacrifice (O Indra) is agreeable to thy mind, to thy wish?' Here we have a question addressed to the god, beginning with *kás te*, quite similar to the question of our poet, which begins with *kā te*. We have the word *sám*, as in our passage *sámtamâ*. We have *várâya* exactly as in our passage. We have, by the side of *várâya*, a case-form of *mánas* as in our passage. But we have the dative *mánase* instead of the genitive *mánasah*. We may add that there are some other passages in which a dative of a similar meaning stands likewise by the side of *várâya*: thus, VIII, 82, 3. *áram* *várâya manyáve* *bhúvat te indra sám* (comp. *bhúvat agne sámtamâ* in our passage) *hridé*, 'May it be, O Indra, according to thy wish and thy mood, may it be agreeable to thy heart;' VIII, 84, 4. *várâya deva manyáve*, 'to thy wish, O god, to thy mood.'

All this tends to raise the supposition that in our

passage also we should read mánase várāya, which datives seem to depend on sámtamâ. We should then translate, ‘What supplication, what (pious) thought may be, O Agni, most agreeable to thy mind and to thy wish?’

Note 2. This seems to be a Pâda of the defective type, with four syllables before the caesura and ending as if there were five syllables before the caesura; comp. my Prolegomena, 68 seq. It would be easy, however, to restore the normal metrical form, for instance, by reading túbhyam instead of te.

Verse 2.

Note 1. Puraḥ-etaś, literally, ‘he who goes before somebody.’

Verse 4.

Note 1. It would be unnatural to give to the medium á huve the passive sense and not to translate it, as it must be translated in so many passages, ‘I call (thee) hither.’ But, if so, it is very difficult to avoid the conclusion that vâhniḥ ásâś (‘he who carries somebody with his mouth;’ comp. I, 129, 5; VI, 11, 2; 16, 9; VII, 16, 9; X, 115, 3; see vol. xxxii, pp. 42 seq.) refers here not to Agni, the divine carrier, but to the human priest, who with his mouth, i.e. by his songs, carries Agni to his sacrifice. Vâhni is used very frequently indeed of human worshippers, and generally the transferring of epithets of the divine priest Agni to human priests, and vice versa, is quite to the taste of Vedic poets.—Comp. on á huve and vâhniḥ ásâś, Neisser, Bezzemberger’s Beiträge, XVIII, 320 seq.; XX, 69, and below, I, 127, 8, note 1; S.B.E., vol. xxxii, p. 42. See also Delbrück, Altindische Syntax, 473, who very rightly observes: es liegt kein Grund vor, dem huvé den Character einer ersten Person zu versagen.

Note 2. On the accent of huvé, on which Ludwig bases very bold conclusions, see Delbrück, Altindische Syntax, 41; Weber, Indische Studien, XIII, 73.

Note 3. Comp. X, 3, 3.—On the priestly functions of the

Potri, see Weber, Indische Studien, X, 141, 366, 376 seq.; H. O., Religion des Veda, 391.

Note 4. On these vocatives, see Delbrück, Altindische Syntax, 106.

Verse 5.

Note 1. Manus is here a proper name; comp. Bergaigne, I, 65 seq. On his priestly character, comp. H. O., Religion des Veda, 275.

Note 2. On *guhvâ*, comp. Pischel, Ved. Studien, II, 113. The ladle is meant for the flame of Agni.

MANDALA I, HYMN 77.

ASHTAKA I, ADHYÂYA 5, VARGA 25.

1. How shall we sacrifice to Agni? What words, agreeable to the god, shall be addressed to him, the luminous one, who, being immortal and righteous, the *Hotri*, the best sacrificer, conveys the gods to the mortals¹?

2. Bring hither by adoration the *Hotri* who is most beneficial in sacrifices and righteous. When Agni repairs to the gods on behalf of the mortal¹, may he be attentive in his mind, and may he perform the sacrifice².

3. For he is wisdom¹, he is manly, he is straightforward; like Mitra he has become the charioteer of the mysterious². Therefore the Aryan clans³, longing for the gods, address him, the wonderful one, as the first at the sacrifices.

4. May that Agni, the manliest of men, triumphant with riches [?]¹, come with help to our words, to our devotion, and (to the devotion) of those most powerful liberal givers who bent on the prize² have constantly stirred up our prayers³.

5. Thus Agni, the righteous *Gâtavedas*, has been praised by the priestly Gotamas¹. May he augment their splendour and their strength. He the knowing one gains increase according to his desire.

NOTES.

The same *Rishi* and métre.

Verse 1.

Note 1. The construction is *yáh krinóti deván mártyeshu*. Comp., for instance, X, 40, 2. *káh vâm . . . kriñute sadhásthe*

á. Ludwig translates: der unter den sterblichen der unsterbliche hotar . . . schafft die götter.—‘Could it be ishkriṇoti?’ M. M.

Verse 2.

Note 1. The third Pâda of this verse has nine syllables instead of eleven. If we read, as several times must be done, máṛtyâya for mártâya, we get ten syllables, and the Pâda may belong to the defective type mentioned above, 76, 1, note 2.

Note 2. *Ka* seems to me to stand here, as it several times does, in the first of the members of sentence connected by it. See Delbrück, Altindische Syntax, 475. Prof. Max Müller believes that it depends on *yát*: *yát véh*, *yát ka sá bódhâti*, ‘Bring hither the Hotri . . . so that Agni may invite the gods . . . and that he (the mortal or Agni) may be attentive, &c.’

Verse 3.

Note 1. Grassmann gives to krátu here and in a number of other passages the meaning ‘der Starke.’ This is inadmissible; comp. Bergaigne, III, 304.

Note 2. Here we have again a Pâda of ten syllables (see verse 2, note 1), unless bhût has dissyllabic value. Prof. Max Müller translates this Pâda: ‘like a friend he is the charioteer of enormous wealth.’

Note 3. Comp. I, 96, 3 (see below).

Verse 4.

Note 1. On risâdas, comp. above, I, 26, 4, note 1.

Note 2. Comp. I, 92, 8. There Ushas receives the epithet vâgaprasûtâ.

Note 3. Comp. VII, 87, 3. spâsaḥ Vârunasya . . . yé isháyanta mánma.

Verse 5.

Note 1. This is again a Pâda of ten syllables.

MANDALA I, HYMN 78.

ASHTAKA I, ADHYĀYA 5, VARGA 26.

1. O *Gâtavedas*, who dwellest among all tribes, we the Gotamas (praise) thee with our song—we praise thee aloud with (songs full of) splendour.

2. Gotama¹ desirous of riches exalts thee, as thou art, with his song. We praise thee aloud with (songs full of) splendour.

3. We call thee, such as thou art, the highest winner of booty, as Aṅgiras did. We praise thee aloud with (songs full of) splendour.

4. (We praise) thee, the greatest destroyer of enemies (or, of *Vritra*), who hurlest the Dasyus away—we praise thee, such as thou art, aloud with (songs full of) splendour.

5. We the Rahûganas¹ have recited a honey-sweet speech to Agni. We praise thee aloud with (songs full of) splendour.

NOTES.

The same *Rishi*. Metre, Gâyatrî.

Verse 2.

Note 1. This probably means, ‘the descendant of Gotama.’ See Zeitschrift der D. Morg. Gesellschaft, XLII, 202.

Verse 5.

Note 1. The Rahûganas seem to be a branch of the Gotamas; see Åsvalâyana Srautasûtra XII, 11, 1.

MANDALA I, HYMN 79.

ASHTAKA I, ADHYÂYA 5, VARGA 27-28.

I.

1. The golden-haired in the expanse¹ of the atmosphere, the roaring² snake, is hastening (through the air) like the wind; the brightly resplendent watcher of the dawn³, he who is like the glorious, ever active and truthful (goddesses)⁴.

2. By thy goings the beautifully-winged (birds) were disparaged¹; the black bull² has roared, when here³ (all this happened). He has come as if with the bounteous smiling (women)⁴. The mists fly, the clouds thunder.

3. When they have led him, who swells¹ with the milk of *Rita*, on the straightest paths of *Rita*, then Aryaman, Mitra, and Varuna, he who walks round the earth², fill the leather-bag (the cloud) in the womb of the lower (atmosphere[?])³.

II.

4. Agni, who art lord of booty, rich in cows, young son of strength¹, bestow on us, O *Gâtavedas*, great glory.

5. Being lighted, a Vasu, a sage, Agni who is to be magnified by (pious) words, O (god) with many faces, shine to us so that riches may be ours.

6. Reigning¹ by night by thy own power, O Agni, and at the break of dawn, O god with sharp teeth, burn against the sorcerers.

III.

7. Bless us, O Agni, with thy blessings, when our Gâyatra song is brought forward (to thee), thou to whom reverence is due in all our prayers.

8. Bring us wealth, O Agni, which may be always conquering, excellent and invincible¹ in all battles.

9. Bestow on us, Agni, through thy kindness¹ wealth which may last all our life², and have mercy³ on us that we may live.

IV.

10. O Gotama¹, bring forward purified words, bring songs to the sharp-flaming Agni, desirous of his favour.

11. May he who tries to harm us, whether nigh or afar, fall down. Do thou lead us alone to increase.

12. The thousand-eyed Agni, who dwells among all tribes, scares away the Rakshas. The praiseworthy Hotri (Agni) is praised¹.

NOTES.

The same *Rishi*. Metre, 1-3 Trishtubh; 4-6 Ushnih; 7-12 Gâyatrî.

What in the traditional text is one hymn, consists really of four independent hymns of three verses each. This is to be concluded from the well-known laws of arrangement of the *Samhitâ*, and is confirmed by the change of metre and by the reception of two of the four hymns into other Vedic *Samhitâs*: the second (verses 4-6) is found in the Sâma-veda II, 911-913; Vâg. *Samhitâ* XV, 35-37; Taitt.

Samhitâ IV, 4, 4, 5; Maitr. *Samhitâ* II, 13, 8; the third (verses 7-9) in the *Sâma-veda* II, 874-876. Besides, verses 1-2 occur Taitt. *Samh.* III, 1, 11, 4-5; verse 2, Maitr. *Samh.* IV, 12, 5; verse 4, *Sâma-veda* I, 99; verses 8, 9, Maitr. *Samh.* IV, 12, 4; verse 9, Maitr. *Samh.* IV, 10, 6; Taitt. Br. II, 4, 5, 3.

Verse 1.

Note 1. As to *visârá* I think we should compare VII, 36, 1. *ví sânumâ prithivi'* *sasre urví*, 'The wide earth has expanded with her surface.' Prof. Max Müller observes with regard to this Pâda: when the sky sends forth the rain, the lightning appears.

Note 2. On *dhúni*, see vol. xxxii, p. 112 (I, 64, 5), and Geldner, *Vedische Studien*, I, 268. I do not take the word with Geldner for an epithet of Vâta, the wind, but of the snake, i. e. Agni, who very probably is to be understood here as in the whole *Trika*, as the fire of the lightning.

Note 3. Perhaps we have here again a Pâda of ten syllables, of the type which occurs several times in the preceding hymns. Or possibly the text should be corrected: *ushásah ná návedâh*, 'a knower (of sacrifices, comp. IV, 23, 4; V, 12, 3) like the dawns,' or *ushásâm návedâh* (with dissyllabic -âm), 'a knower of the dawns.'—See Lanman, p. 565.

Note 4. The waters? Or the dawns?

Verse 2.

Note 1. On the nasalization of *aminantañ* in the *Samhitâ* text, see my *Prolegomena*, p. 471.

Note 2. I. e. Parganya, the thundering cloud. Comp. V, 83, 1; VII, 101, 1; Bergaigne, *Rel. Védique*, III, 27 seq.

Note 3. Regarding *yádi idám*, comp. IV, 5, 11. There the verb belonging to *yádi* must be supplied; in the same way our passage must be interpreted also, unless we resort to changing the text and accentuating the verb *nonâva*, in which case the translation would be, 'when the black bull has bellowed here.'

Note 4. The women may be the showers of rain. Or they could be understood as the dawns, comp. *ushásah návedáh*, verse 1.

Verse 3.

Note 1. I propose to read *píyánam*.

Note 2. On *párigman*, see Joh. Schmidt, Kuhn's *Zeitschrift*, XXV, 86; Bartholomae, Bezzemberger's *Beiträge*, XV, 27 seq.; Bergaigne, *Rel. Véd.* II, 505; and compare especially X, 93, 4. The word evidently is connected not with the verb *gam*, but with *kshám*, 'the earth,' of which we find the genitives *gmáh* and *gmáh*.

Note 3. It does not seem probable to me that *úpara* means here the lower pressing-stone, as Grassmann, Ludwig, and Pischel (*Vedische Studien*, I, 109) suggest (Grassmann: *den Schlauch beim untern Pressstein*. Ludwig: *den schlauch . . . an des steines ort*. Pischel: *sie legen das Fell mitten auf den Stein*). I propose to supply *rágasah*; comp. I, 62, 5. *rágah úparam*; IV, 1, 11. *rágasah asyá yónau*, and especially IV, 17, 14, where we find the 'womb of the atmosphere' (*rágasah asyá yónau*) mentioned, quite as in our passage, together with the leather-bag (*tvák*), i.e. the cloud.—Bergaigne (*Rel. Véd.* II, 505) translates and explains, 'arrose la peau dans le séjour de l'inférieur,' c'est-à-dire fait couler les eaux du ciel pour l'Agni terrestre.

Verse 4.

Note 1. See above, I, 26, 10, note 1.

Verse 6.

Note 1. Râgan seems to be the participle of *rág*; comp. VIII, 19, 31. *kshapáh vástushu rágasi*. Now it is very improbable that of this participle a vocative should occur; see Lanman, 509. I believe, therefore, that we should accentuate *rágan* (comp. the remarks of Bartholomae, Bezzemberger's *Beiträge*, XV, 204).

Verse 8.

Note 1. Comp. IX, 63, 11. *rayím . . . dushtáram*.

Verse 9.

Note 1. As to suketúnâ, comp. I, 159, 5.

Note 2. Comp. VI, 59, 9. rayím visvâyuposhasam.

Note 3. Mârdikám is a second object of dhehi, not an epithet of rayím. Comp. VIII, 7, 30.

Verse 10.

Note 1. Comp. above, 78, 2, note 1.

Verse 12.

Note 1. On the use of the middle of *gri* with passive meaning, comp. Delbrück, Altindische Syntax, 264.

MANDALA I, HYMN 94.

ASHTAKA I, ADHYÂYA 6, VARGA 30-32.

1. We have sent forward¹ with thoughtful mind this song of praise like a chariot to the worthy *Gâtavedas*. For blissful is his care for us in his companionship. Agni! May we suffer no harm in thy friendship.

2. He prospers for whom thou performest the sacrifice; he dwells untouched¹; he acquires abundance of heroes. He is strong; no distress overtakes him. Agni! May we suffer no harm in thy friendship.

3. May we be able to light thee. Prosper our prayers. The gods eat the sacrificial food that is offered in thee. Bring thou hither the Âdityas, for we long for them. Agni! May we suffer no harm in thy friendship.

4. Let us bring fuel and prepare sacrificial gifts for thee, awaking thy attention at each joint¹ (of the month). Help forward our prayers that we may live. Agni! May we suffer no harm in thy friendship.

5. (He is) the shepherd of the clans¹; by his nightly light the creatures walk, the two-footed and four-footed. Thou art the bright, great splendour of dawn. Agni! May we suffer no harm in thy friendship.

6. Thou art the Adhvaryu and the ancient Hotri, the Prasâstri¹, the Potri, the born Purohita². Knowing the duties of every priest thou givest

success, O wise one. Agni! May we suffer no harm in thy friendship.

7. Thou who art beautiful, of like appearance on all sides, thou shinest forth even when afar like lightning. Thou seest, O god, even over the darkness of night. Agni! May we suffer no harm in thy friendship.

8. May the chariot of him who presses Soma, be to the front¹, O gods. May our curse overcome the malicious ones. Accept (O gods) this prayer and make it prosper. Agni! May we suffer no harm in thy friendship.

9. Strike away with thy weapons those who curse us, the malicious ones, all ghouls, be they near or afar. And make a good path to the sacrifice of him who praises thee. Agni! May we suffer no harm in thy friendship.

10. When thou hast yoked to thy chariot the two ruddy, red horses, whom the wind drives forward, and thy roaring is like that of a bull, then thou movest the trees with thy banner of smoke¹. Agni! May we suffer no harm in thy friendship.

11. And when thy grass-consuming sparks are scattered, the winged (birds)¹ also fear the noise. Then all goes well with thee and thy chariots. Agni! May we suffer no harm in thy friendship.

12. He makes Mitra and Varuna get refreshing drink. He mysteriously turns away the anger of the Maruts¹. Be merciful towards us. May their mind be again (as it was before). Agni! May we suffer no harm in thy friendship.

13. Thou art god of the gods, a wonderful Mitra (i.e. friend, of the gods)¹. Thou art the Vasu

of the Vasus, welcome at the sacrifice. May we be under thy most wide-reaching protection. Agni! May we suffer no harm in thy friendship.

14. That is thy glorious (nature) that when kindled in thy own house, and fed with Soma, thou art awake¹, the most merciful one. Thou bestowest treasures and wealth on the worshipper. Agni! May we suffer no harm in thy friendship.

15. May we be of those to whom thou, O possessor of beautiful wealth, O Aditi¹, art pleased to grant sinlessness in health and wealth², and whom thou wilt quicken with glorious strength and with abundance of progeny.

16. Do thou, O Agni, thou who knowest (how to grant) happiness, prolong our life here, O God! May Mitra and Varuna grant us this, may Aditi, the Sindhu, the Earth, and the Sky¹!

NOTES.

This hymn with the whole collection which it opens is ascribed to Kutsa Āngirasa. The metre is *Gagatī*; the two last verses, as is frequently the case in *Gagatī*-hymns (see H. O., Prolegomena, 144 seq.), are composed in *Trishṭubh*. The hymn has been translated by Prof. Max Müller, Physical Religion, p. 173.—Verse 1 = MS. II, 7, 3; SV. I, 66; AV. XX, 13, 3. Verses 1, 3, 4 = SV. II, 414. 416. 415.

Verse 1.

Note 1. Prof. Max Müller translates, ‘Let us build up this hymn of praise.’ To me it rather seems that the reading should be, as Boehltingk-Roth have proposed, s. v. sam-hi, sám ahema. Comp. I, 61, 4. asmaí ít u stómam sám

hinomi rátham ná táshṭā-iva, ‘to him I send forward a song of praise as a carpenter (fits out) a chariot.’ Compare besides, IX, 71, 5; I, 184, 4; II, 19, 7; VI, 45, 14, &c.

Verse 2.

Note 1. Comp. vol. xxxii, p. 65, I, 37, 1 note.

Verse 4.

Note 1. Párvan, ‘joint,’ seems to refer here, as it very frequently does in the later Vedic and post-Vedic texts, to the joints of the month, the sacrificial days of the full and change of the moon (the párvana-sacrifices). As to the temporal use of the instrumental, comp. *ritunā* and *ritubhiḥ*; Delbrück, Altindische Syntax, p. 130.

Verse 5.

Note 1. Ludwig proposes the correction of *visáṁ gopāḥ* into *visáṁ gopāḥ* (genitive). But I think it will be sufficient to write *asyá* accented. As to *visáṁ gopāḥ*, comp. 96, 4.

Verse 6.

Note 1. The *Prasâstri* (or *Upavaktri*), literally, ‘the commander,’ is the same priest who is more usually designated as the *Maitrâvaruna*. All the priests mentioned here (with the exception of the *Purohita*, see next note) belong to the ancient system of the ‘seven Hotris,’ enumerated, for instance, II, 1, 2. Comp. H. O., Religion des Veda, 383 seq.

Note 2. The *Purohita* or house-priest does not, properly speaking, belong to the number of the priests officiating at a sacrifice (*ritvigaḥ*), though of course the *Purohita* could act as a *ritvig*. Geldner (Vedische Studien, II, 144) seems to be wrong in concluding from our passage that ‘already in the Rig-veda the *Purohita*, being the superintendent of the holy service, was a real *ritvig*, i. e. officiating priest.’ Comp. H. O., loc. cit., 374 seq.; 379, note 2.

Verse 8.

Note 1. On *pūrvah*, comp. I, 34, 10; V, 31, 11.

Verse 10.

Note 1. The regular accentuation of a determinative compound ('banner of smoke') would be *dhūmaketúnā*. But it is very natural that the traditional text gives the accent of the *Bahuvrihi* ('he whose banner is smoke') which so frequently occurs.

Verse 11.

Note 1. As to *patatrínah*, comp. above, I, 58, 5.

Verse 12.

Note 1. Most probably the meaning is not that the Maruts are expected to turn away the anger of somebody else, but that the anger of the Maruts shall be turned away by Agni. Comp. I, 171, 1; VI, 66, 5; VII, 58, 5; Bergaigne, Religion Védique, II, 401. It seems, consequently, that we should read *avayâtá*.—On *ávayâtahelâh*, scil. Indra, see vol. xxxii, p. 292 (I, 171, 6), and also IV, 1, 4; VI, 66, 5.

The genitives *Mitrásya* *Várúnasya* may be understood as depending, together with *Marútâm*, on *hélah*. In this case the translation would be: 'He mysteriously turns away the anger of Mitra and Varuna and of the Maruts in order that (men) may get refreshing drink.'

Verse 13.

Note 1. On the frequent identification of Agni with Mitra, see Bergaigne, Religion Védique, III, 134 seq.

Verse 14.

Note 1. On the root *gar* used with regard to Agni, see the remarks of Dr. Neisser in Bezzemberger's Beiträge, XIII, 297 seq.

Verse 15.

Note 1. Agni is invoked here by the name of Aditi, with an evident allusion to the goddess Aditi, as granting freedom from bonds, which is the original meaning of Aditi. Comp. M. M., vol. xxxii, pp. 241, 260, 262; H. O., Religion des Veda, p. 204.

Note 2. Comp. III, 54, 19. On sarvátât (sarvátâti), see M. M.'s note, vol. xxxii, p. 260, note a, and compare Darmesteter, Haurvatât et Ameretât, p. 80. See also Lanman, p. 386.

Verse 16.

Note 1. The last hemistich is the regular conclusion of the Kutsa hymns.

MANDALA I, HYMN 95.

ASHTAKA I, ADHYÂYA 7, VARGA 1-2.

1. Two (sisters) of different shapes wander along, pursuing a good aim. The one and the other suckles the calf¹. With the one (the calf) is golden, moving according to its wont². With the other it is seen clear, full of fine splendour.

2. The ten unwearyed¹ young women² have brought forth this widely-spread germ of Tvashtri³. Him, the sharp-faced (Agni) who is endowed with his own splendour, the shining one, they⁴ carry around among men.

3. They celebrate his three births: one in the sea, one in heaven, one in the waters¹. In the eastern region² he commanding determines the seasons of the dwellers on earth by his present power³.

4. Who among you has understood this hidden (god)?¹ The calf has by itself given birth to its mothers². The germ of many (mothers), the great seer, moving by his own strength, comes forward from the lap of the active ones³.

5¹. The fair (child Agni) grows up visibly in them in his own glory, standing erect in the lap of the down-streaming (waters). Both (Heaven and Earth) fled away in fear of (the son of) Tvashtri², when he was born, but turning back they caress the lion.

6. They caress him both, like two kind women; like lowing cows they have approached him in their own way. He has become the lord of all

powers¹, he whom they anoint with sacrificial gifts from the right side².

7. He raises his arms again and again like Savitri¹. He the terrible pressing on ranges both wings² (of his army). He raises up his bright vesture from himself alone³. He gives new garments to his mothers.

8. He assumes his fierce appearance which is above (i.e. the lightning?), being united with the cows¹, the waters in his seat. The prayer purifies the bottom of the seer (?)². This was the meeting among the gods³.

9. The wide space encompasses thy base, the resplendent foundation¹ of the buffalo. Agni! Being kindled protect us with all thy undeceivable guardians who are endowed with their own splendour.

10. On the dry ground he produces a stream¹, a course, a flood. With his bright floods he reaches the earth. Whatever is old he receives into his belly. He moves about within the young sprouting grass².

11. Thus, O Agni, being strengthened by fuel, shine thou to us with wealth-giving shine, O purifier, for the sake of glory. May Mitra and Varuna grant us this, may Aditi, Sindhu, the Earth, and the Sky!

NOTES.

The same *Rishi*. The metre is Trishubh.—Verse 1 = VS. XXXIII, 5; TB. II, 7, 12, 2. Verse 2 = TB. II, 8, 7, 4. Verse 5 = TB. II, 8, 7, 4; MS. IV, 14, 8.

Verse 1.

Note 1. The two females are evidently Night and Dawn

(comp. below, 96, 5). The calf is Agni whose bright appearance by night is contrasted here with his paler splendour by day (comp. below, 127, 5). The explanation of Professor Hillebrandt (*Vedische Mythologie*, I, 331) that 'das von ihnen wechselnd gesäugte Kalb der bald als Sonne bald als Mond erscheinende Lichtgott, d. h. Agni ist,' does not seem convincing to me.

Note 2. I cannot follow Hillebrandt (*loc. cit.* 335) in translating *svadhāvān* 'an Labung reich.'

Verse 2.

Note 1. On feminine nominatives in -āsaḥ like átandrāsaḥ, see Lanman, *Noun-Inflection*, 362.

Note 2. The ten young women are the fingers which produce the fire by the attrition of woods.

Note 3. On *Tvashtri* as the father of Agni, see Hillebrandt, *Vedische Mythologie*, I, 522 seq.; Bergaigne, *Rel. Véd.*, III, 47 seq.

Note 4. Hillebrandt (*loc. cit.*) takes the ten fingers as the subject of pári nayanti, which does not seem probable.

Verse 3.

Note 1. It is surprising that Agni's birth in the sea and his birth in the waters are distinguished. The poet's meaning is not quite clear. Prof. Max Müller thinks of the rising sun and the lightning in the clouds. Comp. H. O., *Religion des Veda*, 107.

Note 2. We ought to read pradisam; comp. IV, 29, 3; IX, 111, 3.

Note 3. Comp. X, 85, 18, where it is said of the moon that she 'is born again, determining the seasons.' Thus it is possible that the poet understands here Agni as dwelling in the moon as light. Comp. on this identification Bergaigne, I, 159, and Hillebrandt, *Ved. Mythologie*, I, 330 seq. But this interpretation of our passage is by no means certain.

Verse 4.

Note 1. Possibly we should correct káḥ idám vaḥ nínyám; comp. VII, 56, 4; 61, 5. The translation would be: 'Who

among you has understood this secret?'—the secret that a calf should give birth to cows.

Note 2. In my opinion the mothers are the waters; the calf is Agni. The meaning must be, consequently, that, as Agni is born from the waters thus the waters are born from Agni. Agni—we may try to interpret the poet's meaning—sends his smoke to the sky. The smoke is changed to clouds; the clouds send forth water. Exactly the same meaning seems to be expressed in I, 164, 51. Comp. also Manu III, 76. *agnau prâstâhutih samyag âdityam upatishthate, âdityâg gâyate vrishfir vrishter annam tatah pragâh.*—Prof. Max Müller observes: 'The mothers are day and night, or heaven and earth. The calf, the son, Agni, being born of the night gives birth to the day, and being born of the day (in the evening) gives birth to the night. Or it may be that Agni, light, makes Dyaus and Prithivî to be visible.'—Prof. Hillebrandt's interpretation of our verse is quite different; see *Vedische Mythologie*, I, 335.

Note 3. I. e. the fire is born from the waters.

Verse 5.

Note 1. Comp. Hillebrandt, *Ved. Myth.*, I, 371, 523.

Note 2. I. e. the son of *Tvashtri* (see above, verse 2) considered as identical with his father. Comp. Bergaigne, III, 47, and see also Aufrecht, Kuhn's *Zeitschrift*, I, 356.

Verse 6.

Note 1. On *dáksha* and its relation to *krátu*, comp. Geldner, *Vedische Studien*, I, 267.

Note 2. The poet seems to play upon words; 'power' is *dáksha*, 'from the right side' *dakshinatâh* (i. e. approaching respectfully, *dakshinîkṛitya*).

Verse 7.

Note 1. Comp. Bergaigne, *Rel. Véd.*, III, 46.

Note 2. Observe the dual form *síkau* ending in -au, not in -â. Comp. Lanman, *Noun-Inflection*, 576. Prof. Max

Müller translates here: ‘He the terrible tries and stretches out the hems of his sleeves.’ This may indeed be the meaning of *sik*.

Note 3. See Geldner, *Vedische Studien*, II, 189.

Verse 8.

Note 1. The cows of course are intended for the sacrificial food coming from the cow, such as milk and butter.

Note 2. The two nominatives, *kavīh* and *dhīh*, can scarcely be right. The subject seems to be the prayer which cleanses, as it were, Agni, and thus augments his splendour (comp. IV, 15, 6; VIII, 103, 7). Possibly we should read *kavéh budhnám*. Comp., however, IX, 47, 4. *svayám kavīh vidhartári víprâya rátnam ikkhati yádi marmrigyáte dhíyah*. In this difficult verse so much is clear that the seer (*kavīh*) is subject, and that he is stated to purify the prayers.

Note 3. The meaning seems to be that at the sacrificial fire all gods assemble.

Verse 9.

Note 1. On *dháman*, comp. M. M., vol. xxxii, p. 383 seq.—Prof. Max Müller proposes the following translation: ‘Thy wide effulgence goes round the firmament, the firm seat of the strong one (buffalo).’

Verse 10.

Note 1. Ludwig takes *srótah* as a locative. But it is very improbable that we should have here a survival of the ancient locatives of stems in -s without a case-ending (Joh. Schmidt, Kuhn’s *Zeitschrift*, XXVII, 306; Brugmann, *Grundriss der vergl. Grammatik*, vol. ii, p. 611). In Ludwig’s opinion ‘it follows from the corresponding *gâtum ûrmim* that *srotas* stands for *srotasi* as *dhanvan* for *dhanvani*.’ But this is not convincing.

Note 2. On Agni as inhabiting the sprouting grass, comp. III, 5, 8; VII, 9, 3. ‘I believe this refers to the blades of grass used as tinder to catch the sparks of fire.’ M. M.

MANDALA I, HYMN 96.

ASHTAKA I, ADHYÂYA 7, VARGA 3-4.

1. Being born by strength¹ in the ancient way,
lo! he (Agni) has assumed instantly all the qualities
of a sage. The Waters and the Dhishanâ² have
furthered the friend (Mitra³). The gods have held
Agni as the giver of wealth.

2. By the ancient Nivid¹, by Âyu's² wisdom he
has procreated these children of men. With his
irradiating look³ (he has procreated) the Sky and
the Waters. The gods have held Agni as the
giver of wealth.

3. The Âryan clans magnified¹ him as the first
performer of sacrifices, as receiving offerings, as
striving forward, the son of strength, the Bharata²,
the bestower of mighty rain (?)³. The gods have
held Agni as the giver of wealth.

4. He, Mâtarisvan¹, the lord of bountiful pros-
perity, has found a path for (his?) offspring, he who
has found the sun, the shepherd of the clans, the
begetter of the two worlds. The gods have held
Agni as the giver of wealth.

5. Night and Dawn, who constantly destroy each
other's appearance, suckle one young calf¹ unitedly².
The piece of gold³ shines between Heaven and
Earth. The gods have held Agni as the giver of
wealth.

6. (He is) the base of wealth, the assembler of
all goods¹, the beacon of sacrifice, the fulfiller of
thought, the bird². In order to guard their immor-

tality the gods have held him, Agni, as the giver of wealth.

7. Him who is now and who was formerly the abode of wealth, the earth¹ (i.e. the dwelling-place or support) of what is born and of what will be born, the shepherd and guardian of what is and of much that comes into being. The gods have held Agni as the giver of wealth.

8. May (Agni,) the giver of wealth, present us with quick wealth. May the giver of wealth (present us with wealth) united with strong men¹. The giver of wealth (should grant us) food together with valiant heroes. The giver of wealth should grant us long life.

9 = 95, 11.

NOTES.

The same *Rishi* and metre.—Verses 1, 2 = MS. IV, 10, 6. Verse 5 = VS. XII, 2; XVII, 70; TS. IV, 1, 10, 4; 6, 5, 2; 7, 12, 3; MS. II, 7, 8.

Verse 1.

Note 1. I.e. by the attrition of the woods, as *sáhasah* *putráh*.

Note 2. Two new discussions on *dhisínâ* have been given by Hillebrandt (Ved. Mythologie, I, 175 seq.; comp. the criticisms of Ludwig, Ueber die neuesten arbeiten auf dem gebiete der R̄gveda-forschung, 85 seq.) and Pischel (Ved. Studien, II, 82 seq.). Hillebrandt arrives at the conclusion that *dhisínâ* is the Earth (in the dual, Heaven and Earth; in the plural, Heaven, Air, and Earth), and besides the Vedi, i. e. the excavated spot of ground which serves as a kind of altar for the sacrifice. Similar is

Pischel's opinion. He believes that the singular *dhis̄hānâ* is everywhere to be interpreted as a proper name: the name of a goddess of wealth and prosperity. The dual *dhis̄hāne* means 'Heaven and Earth:' thus the original meaning of *dhis̄hānâ* must have been, as Pischel concludes, either Heaven or Earth. He tries to show that it is Earth, and so does Prof. Hillebrandt. The goddess of wealth originally was a goddess of the earth conceived as the liberal giver of wealth. This goddess, Prof. Pischel thinks, was closely related to, or even identical with, the goddess Aditi, whom the same scholar also believes to be a personification of the Earth.

I must confess that even this close agreement of these two distinguished scholars has failed to convince me. It is quite true that the dual *dhis̄hāne* means Heaven and Earth, and it is possible that the singular may, at least in some passages, mean the Earth. But I cannot believe that this is the original meaning of the word. Originally, in my opinion, *dhis̄hānâ* was an implement used at the sacrifice, more especially at the Soma sacrifice. The *ádrî* (Soma-stones) are said to rest in the lap of the *dhis̄hānâ* (I, 109, 3). In a Yagus Mantra referring to the sacrificial preparation of Soma (*Vâgasaneyi Samhitâ* VI, 26) the *dhis̄hānâ*, or more exactly the *Dhis̄hânâs*, as goddesses (*dhis̄hânâs ka devîh*), are mentioned together with the sacrificial fire, the waters, and the *grâvânah*, the stones. In a similar connection we find a Yagus formula pronounced when the Adhvaryu began to beat the Soma plants with the *Upâmsusavana* stone (see Weber, *Indische Studien*, X, 370). There the Soma was addressed first, and then the two *Dhis̄hanâs*: 'Do not be afraid, do not be terrified, assume sap (O Soma!). O two *Dhis̄hanâs*! Being firm show firmness!' (*Vâgasaneyi Samhitâ* VI, 35). Here the *Satapatha Brâhmaṇa* (III, 9, 4, 18) says, that some authorities refer the last words to the two boards (*phalake*) on which the pressing-stones rest (see Hillebrandt, *Ved. Mythologie*, I, 149 seq.). But the author of the *Brâhmaṇa* himself declares that Heaven and Earth are addressed; for as to the boards

used for pressing the Soma, it would be of no consequence if they were broken.—Other passages in which the dhishánâh are mentioned in connection with the preparation of the Soma, are Rig-veda IX, 59, 2; X, 17, 2. In the last passage ‘the lap of the Dh.’ is mentioned as in I, 109, 3 (see above). The dhishánâ was anointed, I, 102, 1. The dhishánâ is mentioned in connection with the waters which were fetched by the Adhvaryus and used at the sacrifice, X, 30, 6, and in connection with the sacrificial fire, III, 2, 1, and in our passage. I have therefore no doubt that according to the original meaning the Dhishanâ was, as stated above, a sacrificial implement used chiefly, though not exclusively, at the pressing of the Soma. I do not venture to determine the exact nature of this implement, but I think that from the passages collected above it will be evident that it was a sort of support on which the pressing-stones rested. A similar support may have been used for the vessel containing the sacrificial water, and for the sacrificial fire. This support was considered as yielding the Soma to Indra, as strengthening Indra, as inciting Indra and the gods to liberality towards men. Thus we have a goddess Dhishanâ who wears the aspect of a goddess of wealth. She is invoked as one of the Gnâs in I, 22, 10 with Hotrâ Bhâratî. Finally the Earth, the support of everything, was likened to this support of the pressing-stones and of the Soma; and Heaven and Earth were then considered as the two Dhishanâs.

Note 3. Comp. above, 94, 13, note 1.

Verse 2.

Note 1. On the solemn formulas of invocation, called Nivids, see Haug's Aitareya Brâhmaṇa, p. 32 seq.; Weber, Indische Studien, IX, 355; H. O., Religion des Veda, 387, note 2. Of course, the Nivids which Sâṅkhâyana (Srauta-sûtra VIII, 16-25) gives, cannot be those to which the poets of the Rig-veda several times allude.

Note 2. On Âyu as one of the mythical ancestors of

mankind, nearly related to Manu, see Bergaigne, Religion Védique, I, 59 seq.

Note 3. Ushas is called vivásvatî, III, 30, 13 (cf. Bergaigne, I, 86); we are justified, consequently, in translating vivásvatâ kákshasâ, 'with the irradiating look.' But in giving this translation we should not forget that the poet no doubt at the same time intended to allude to the name of Vivasvat, the father of Yama.

Verse 3.

Note 1. The text has *î*tata. Comp. above, I, 1, 1, note 2.

Note 2. Agni seems to be called Bharatâ as belonging to the people of Bharatas. Comp. H. O., 'Buddha, sein Leben, seine Lehre, seine Gemeinde' (first edition), p. 414 seq. More usually Agni is designated as Bhârata.

Note 3. Sriprâdânûm. On dânu, the meaning of which I consider to be 'rain' or the like, comp. the discussion of Prof. Max Müller, vol. xxxii, 113 seq. The exact meaning of *sriprá*, which should not be compared with the Greek *λιπαρός*, cannot be determined. The etymology is a very unsafe guide in such questions, and neither the connection with the root *srip*, 'to creep,' 'to crawl,' nor with the noun *sarpis*, 'butter,' seems to lead to a satisfactory result. The passages in which *sriprá* or compounds of this adjective occur, point to a meaning like 'great,' 'mighty,' 'fine.' Thus *sriprâbhogas* seems to be something like *purubhôgas* or *subhôgas*; Indra's arms (*karásna*) are called both *sriprá* (VIII, 32, 10) and *prithû* (VI, 19, 3); finally *sriprâdânû*, which is used here as an epithet of Agni, and VIII, 25, 5 of Mitra and Varuna, does not seem to differ very much from *sudânu*.

Verse 4.

Note 1. Mâtarîsvan, the messenger of Vivasvat, who carried the fire from heaven to earth, was originally distinct from Agni, but is identified with him in several passages. See M. M., Physical Religion, p. 152; Bergaigne, Religion Védique, I, 52 seq.; H. O., Religion des Veda, 122.

Verse 5.

Note 1. Comp. above, 95, 1, and I, 113, 2. rúsadvatsâ. The calf, of course, is Agni.

Note 2. Literally, 'turned towards each other.'

Note 3. The gold is again Agni.

Verse 6.

Note 1. The first Pâda is identical with X, 139, 3.

Note 2. I prefer with Ludwig to take véh as a nominative (comp. Lanman, Noun-Inflection, 375) instead of a genitive.

Verse 7.

Note 1. Compare the very obscure verse X, 31, 5. iyám sâ bhûyâ ushásâm iva kshâh, 'may she be the earth, as it were, of the dawns.' 'She' may possibly be the earth, which would be designated here as a dwelling-place or support of the dawns.

Verse 8.

Note 1. Prof. Max Müller proposes another translation of sánara. He writes: 'One expects an opposition between turá and sánara. Sánara can hardly be the same as vîrávat in the next line. I should like to take sánara as a variety of sâna and sanâtâna. Give us fleeting, i.e. daily wealth, and give us old, i.e. lasting wealth!'

MANDALA I, HYMN 97.

ASHTAKA I, ADHYÂYA 7, VARGA 5.

1. Driving away evil¹ with thy light, Agni, shine upon us with wealth—driving away evil with thy light.
2. Longing for rich fields, for a free path, and for wealth, we sacrifice—driving away evil with thy light.
- 3¹. When he stands forth as the most glorious one among them², and when our liberal lords excel—driving away evil with thy light—
4. When through thee, Agni, the liberal lords, and when through thee we may multiply with offspring—driving away evil with thy light—
5. When the rays of the mighty Agni go forth on all sides—driving away evil with thy light—
6. For thou indeed, (O god) whose face is turned everywhere, encompassest (the world) everywhere—driving away evil with thy light.
7. Do thou carry us, as with a boat, across hostile powers, (O god) whose face is turned everywhere—driving away evil with thy light.
8. Do thou carry us across (evil) to welfare, as across a stream with a boat¹—driving away evil with thy light.

NOTES.

The same *Rishi*. Metre, Gâyatrî. The hymn is addressed to Agni *Suki*.—Verses 1–8 = AV. IV, 33, 1–8; TÂ. VI, 11, 1–2. Verse 1 = TÂ. VI, 10, 1.

Verse 1.

Note 1. Lanman (Sanskrit Reader, p. 363) translates: ‘Driving away with flames our sin.’ But *aḡhá* is not exactly sin.

Verse 3.

Note 1. In this verse as well as in the verses 4 and 5—all commencing with the words *prá yát*—the principal clauses are wanting. As to the meaning, however, these clauses are supplied by the refrain; ‘driving away evil’ of course means ‘may he drive away evil.’

Note 2. ‘Among them’ seems to mean ‘among the liberal lords.’

Verse 8.

Note 1. Cf. Lanman, p. 434.

MANDALA I, HYMN 98.

ASHTAKA I, ADHYĀYA 7, VARGA 6.

1. May we dwell in the favour of (Agni) Vaisvânara. He indeed is a king, leading all beings to gloriousness¹. As soon as born from here he looks over this whole world. Vaisvânara unites with the Sun².

2. Agni who has been looked and longed for¹ in Heaven, who has been looked for on Earth—he who has been looked for, has entered all herbs. May Agni Vaisvânara, who has strongly been looked for, protect us from harm by day and by night.

3. Vaisvânara! May this be true of thee: may wealth and liberal givers attend us! May Mitra and Varuna grant us this, may Aditi, the Sindhu, the Earth, and the Sky!

NOTES.

The same *Rishi*. Metre, Trishubh.—Verse 1 = VS. XXVI, 7; TS. I, 5, 11, 3; MS. IV, 11, 1. Verse 2 = VS. XVIII, 73; TS. I, 5, 11, 1; IV, 4, 12, 5; 7, 15, 6; TB. III, 11, 6, 4; MS. II, 13, 11.

Verse 1.

Note 1. Comp. VI, 70, 1. bhúvanânâm abhisrîyâ. Abhisrî seems to mean, going or leading towards (abhi) gloriousness (srî). Prof. Pischel's opinion on the word is different; see *Vedische Studien*, I, 53 seq.

Note 2. As to *yata*, comp. V, 4, 4. yátamânah rasmíbhih sūryasya; IX, 111, 3. sám rasmíbhih *yata* darsatâh ráthaḥ.

Verse 2.

Note 1. On the disappearance of Agni who is looked for everywhere, see M. M., Physical Religion, 264 seq.: Bergaigne, Rel. Védique, II, 75.

MANDALA I, HYMN 99.

ASH TAKA I, ADHYÂYA 8, VARGA 7.

1. Let us press Soma for *Gâtavedas*¹. May he burn down the property of the niggard². May he, Agni, bring us across all troubles, across all difficulties, as across a stream with a boat.

NOTES.

The *Rishi* is Kasyapa Mârîka. Metre, Trishtubh.— Verse 1 = TÂ. X, 1.

Verse 1.

Note 1. This is one of the very rare passages in which Agni standing alone and not accompanied by Indra or the Maruts &c. is mentioned as drinking Soma. It seems as if this verse were not composed for the regular Soma sacrifice, but for a special occasion.

Note 2. Cf. Delbrück, Syntakt. Forschungen, I, 112.

MANDALA I, HYMN 127.

ASHTAKA II, ADHYÂYA 1, VARGA 12-13.

1. I deem Agni to be the munificent *Hotri*, the Vasu, the Son of strength¹, *Gâtavedas*, like a priest, *Gâtavedas*²: the best performer of the sacrifice, the god who with his upright body that is turned towards the gods, and with his flame longs for the shine of the (boiling) ghee³, of the butter that is offered in (the fire).

2. May we, the sacrificers, call thee hither, the best of sacrificers¹, the first of the *Angiras*, O priest, with our prayers, with priestly prayers, O bright one²: thee who like the heaven encompassest the earth³, the *Hotri* of human tribes, the manly flame-haired, whom these folks—whom all folks should favour in order to speed him (to our sacrifice).

3. He indeed, shining mightily with his shining strength¹, becomes the conqueror of deceitful foes²—like an axe, the conqueror of deceitful foes². He at whose onslaught³ even what is strong melts away⁴, steady things (waste away) like forests (which are burnt or bend down in the storm)⁵. Conquering he holds himself back; he does not proceed⁶. As with a conquering bow-man he proceeds⁶.

4. Even what is firm gives way before him: thus it is known. With hottest kindling-sticks¹ one worships him² for winning his favour, one worships Agni for winning his favour. He who dives into many forests as if carving the wood with his flame, destroys even firm food³ with his strength—he destroys even what is firm with his strength.

5. Let us place that power¹ of his in our neighbourhood²—(that power) which is more visible by night than by day³—(more visible) than by day to the unremitting⁴ (worshipper). Therefore his life is a firm hold⁵, like (a father's) safe refuge to a son : (the fires) that never grow old, tending to blessings enjoyed or not enjoyed (before)⁶—the fires that never grow old, tending (to such blessings).

6. He indeed makes a mighty noise like the host of the Maruts, . . .¹ on the rich fields, . . .¹ on the . . .¹. He, the seizer, ate the offerings², he who has deservedly become the banner of the sacrifice. And when he joyously and joyfully (proceeds), all followed gladly on his path; men (have followed) his path as for a triumphal procession.

7. When forsooth the Kistas¹ striving for heaven, when the Bhrigus have addressed him paying reverence—the Bhrigus producing him by attrition, with worship: Agni is the lord of goods, the bright one, who is their² supporter. May the wise one accept the wonted coverings³; may the wise one accept them.

8. We invoke thee, the lord of all people, the common master of the house of all, to enjoy (the sacrifice): (we call) thee who truly art carried by prayers as by a vehicle¹ to enjoy (the sacrifice): the guest of men in whose presence (they live) as before a father's (face), and all those immortals (attain) to strength, and the offerings among the gods (attain) to strength.

9. Thou, O Agni, art born, the mightiest by might¹, for the divine world, the strongest one, like wealth for the divine world. For thy delight is most strong, and thy power is most brilliant. And

they walk around thee², O (god) who never growest old, like obedient (servants), O (god) who never growest old.

10. Let your praise go forth to the great Agni, who is mighty in his might, who awakens at dawn, like a winner of cattle¹—let it go forth to Agni. When (the worshipper) rich in offerings has loudly praised him² in all lands³, he wakes⁴ like a singer in front of the dawns⁵, the flaming one (?), the Hotri (in front) of the dawns⁵.

11. Thus being seen by us, bring near to us, O Agni, graciously united with the gods, benignantly, great wealth benignantly. Make us behold great (bliss of valiant offspring¹), O mightiest one, that we may obtain such enjoyment. Produce great bliss of valiant offspring, O bountiful Lord, (as fire is produced) by attrition, for those who praise thee, like a strong hero in thy might.

NOTES.

The *Rishi* is Parukkhepa Daivodâsi, the metre Atyashî (verse 6 Atidhriti).—Verses 1–3 = SV. II, 1163–1165. Verse 1 = SV. I, 465; VS. XV, 47; TS. IV, 4, 4, 8; MS. II, 13, 8; AV. XX, 67, 3.

Verse 1.

Note 1. There is no doubt that the reading of the Rig-veda text *vásum* is correct; the Sâma-veda has *vásoh*. Comp. H. O., Prolegomena, p. 280.

Note 2. ‘Is it a play on the word? Like a priest knowing all things?’ M. M.

Note 3. There is a metrical irregularity in this Pâda; it has six syllables instead of five before the caesura. The text, however, seems to be correct.

Verse 2.

Note 1. The first Pâda is Trishthubh instead of *Gagatî*. It would be easy to correct *huvemahi*, but that form is never found in the Rig-veda, though both *huvema* and *havâmahe* are frequent. Thus it is very probable that we have here a metrical irregularity of the type described by H. O., *Prolegomena*, p. 117.

Note 2. Comp. VIII, 60, 3. *víprebhiḥ sukra mánmabhiḥ*.

Note 3. If the explanation of *párigman* which we have adopted (see above, I, 79, 3, note 2) is correct, it will be impossible, of course, to accept Bergaigne's opinion (*Rel. Véd.*, II, 505, note 1) that the accusative *dyām* is governed by *párigmânam*.

Verse 3.

Note 1. In the second Pâda one syllable is wanting. The text seems to be correct, and the irregularity apparently is the typical one described by H. O., *Prolegomena*, p. 68 seq.: the Pâda has the tetrasyllabic beginning (before the caesura), and it goes on as if the beginning had been pentasyllabic. Several Pâdas of the same irregular structure occur in our hymn, thus in verse 9: *tvám* (read *tuám*) *agne* || *sáhasâ sáhantamaḥ*; verse 10: *prá vah mahé* || *sáhasâ sáhasvate*; *ushaḥ-búdhe* || *pasu-sé ná agnáye*.

Note 2. The comparison *parasúḥ ná*, 'like an axe,' raises doubts as to the correctness of *druhami-tarâḥ*. *Parasúḥ* seems to point to a compound containing the element *drú*, 'wood;' comp. below, 130, 4; VII, 104, 21. The second member of the compound would be *han*, which is frequently used with the meaning of cutting wood (II, 14, 2; X, 89, 7). Thus the reading would be *dru-hántaraḥ* (comp. *vr̥itrahántamaḥ*), 'a mighty wood-cutter.' As to this use of the comparative, see Delbrück, *Altindische Syntax*, p. 196.

Note 3. Comp. V, 7, 2. *yásya sámritau*.

Note 4. Prof. Max Müller (*Science of Thought*, p. 325) believes that the root *sru* occurs here in the sense of shaking. To me it seems that this *srúvat* is a misspelling

for srúvat. The opinion of Pischel and Geldner (*Vedische Studien*, I, p. vi) is different.

Note 5. The meaning of the comparison which I have indicated by the words in parentheses, becomes clear from VIII, 40, 1. vánâ-iva vâte ít.

Note 6. The two last Pâdas are very obscure. In the last Pâda but one ná would seem to be comparative, not negative, because it has the same meaning in the last Pâda, and because its vowel does not coalesce with the following initial vowel (comp. Benfey's dissertation, 'Behandlung des auslautenden a in ná "wie" und ná "nicht."') But then instead of yamate a substantive meaning something like 'hero' would be required. And also instead of the instrumental dhanva-sâhâ one should expect to find a nominative; comp. Benfey, *Vedica und Linguistica*, p. 180. note 1.—Prof. Max Müller translates: 'Holding out (or resisting) he stands firm, he does not budge; holding his bow he does not budge.'

Verse 4.

Note 1. The words tégiṣhtâbhîh arâñibhîh are repeated, probably by the same poet, below, 129, 5.

Note 2. It may be observed that several times in the Parukkhepa hymns the parallelism between two subsequent Pâdas has corrupted the text, the reading of the one Pâda being wrongly introduced into the other. For instances I refer to I, 129, 11, where the last vaso has been added from the preceding Pâda, and to the last Pâda but one of I, 135, 4. Possibly our Pâda, which in its traditional form is metrically abnormal (comp., however, M. M.'s *Hymns to the Maruts*, 1st ed., p. cxii), has suffered damage in the same way. The comparison of I, 129, 5 would lead us to conjecture: tégiṣhtâbhîh arâñibhîh ná ávase. 'One worships him in order that he may grant his favour as if (he were to help us) with hottest kindling-sticks. One worships Agni in order that he may grant his favour.'

Note 3. Comp. IV, 7, 10. sthirâ kit ánnâ dayate ví gâmbhaih. The food is the wood which Agni consumes.

Verse 5.

Note 1. See Prof. von Roth's translation of this verse, Zeitschrift der D. Morg. Gesellschaft, XLVIII, 117. On *prīkshám*, comp. M. M., vol. xxxii, p. 302; Pischel, *Vedische Studien*, I, p. 96 seq. The translation of such a word can only be tentative.

Note 2. To *úparāsu* something like *vikshú* (IV, 37, 3) seems to be supplied.

Note 3. Comp. the Latin expression, 'argutius quam verius.' Pischel, *Göttinger Gelehrte Anzeigen*, 1884, p. 516 seq.; Delbrück, *Altindische Syntax*, p. 196.

Note 4. *Aprâyus* seems to be an anomalous formation, instead of *áprâyu*, unless we have to read *áprâyuve*. According to Pischel (*Göttinger Gel. Anzeigen*, 1890, p. 542), *áprâyushe* would mean 'dem der da lebt.' But I do not think that this *áprâyus* should be separated from *áprâyu*, which, as may be seen from I, 89, 1 compared with III, 5, 6 and X, 4, 7, is identical in meaning with, and evidently etymologically related to, *áprayukkhant*.

Note 5. *Grábhanavat* is the contrary of *agrabhaná*, I, 116, 5.

Note 6. Comp. III, 30, 7. *ábhaktam kit bhagate*.

Verse 6.

Note 1. Ludwig: 'in den bebauten fluren zu verehren, auf den wüsten flächen zu verehren.' Prof. Max Müller observes with regard to *ishtániḥ*: 'it *staniḥ*, or *ish + staniḥ* (*ish-kartâ*), much thundering.' For *ártanâ* he proposes the translation, 'ploughed field.' I have left both words untranslated.

Note 2. *Ādat* is imperfect of *ad*; there is a play upon words (*ādat* and *â-dadíḥ*).

Verse 7.

Note 1. Who the *Kîtas* (cf. Lanman, p. 346) are is not known. They seem, however, either to be identical with the *Bhrigus* or to be another ancient and probably mythical family of priests like them. They are mentioned also in VI, 67, 10.

Note 2. 'Their' refers to 'goods.'

Note 3. The fuel and libations with which Agni is covered?

Verse 8.

Note 1. Váhas and its compounds, such as stómaváhas, uktháváhas, gírváhas, have been treated of by Dr. Neisser in his ingenious article on váhni, Bezzemberger's Beiträge, XVIII, 301 seq. (comp. on váhni, vol. xxxii, p. 37 seq.). Dr. Neisser tries to show that by the side of váhni, derived from vah=Latin vehere, and meaning 'draught-horse' (and besides—though Dr. Neisser does not admit this, see p. 316—'a person that drives in a chariot'), there existed a second substantive váhni connected with the Greek $\epsilon\nu\chi\epsilon\sigma\theta\alpha\iota$, and meaning both 'erhaben' and 'erhebend,' i.e. praising the gods (loc. cit., p. 314). With this second váhni he connects váhas and its compounds. One of the principal arguments of Dr. Neisser is the fact quite correctly stated by him (p. 301), that 'the word váhni very frequently associates itself to the term hótri, while it does not with the compounds havyaváh and havyaváhana.' This fact, indeed, points to the conclusion that 'those compounds belong to another sphere of ideas than váhni' (p. 302). But Dr. Neisser seems to me to go too far in concluding that váhni, standing as an epithet of Agni, is not derived from vah=vehere. Agni's action consists not only in carrying the sacrificial food to the gods, but also in carrying the gods to the sacrifice of men, and in coming to that sacrifice himself with his chariot and his horses. Nor do the words stómaváhas or uktháváhas, if derived from vah=vehere, necessarily presuppose the admissibility of expressions such as 'uktham (stomam) vahati viprah deván akkha' (p. 303), but those compounds may also rest on an idea conveyed by expressions such as 'uktham (stomah) vahati deván upa yagñam,' which idea is quite Vedic. Thus stómaváhas in my opinion means, as an epithet of the god, 'carried by the stoma as by a vehicle' (comp. VII, 24, 5. eshá stómah mahé ugráya váhe dhurí-iva átyah ná vágáyan adháyi), or, as an epithet of the human worshippers, 'fitting out the

stoma as a vehicle.' I believe that the words in question can thus be explained in conformity with the whole range of Vedic thought, and the artificial distinction of two different substantives *váhni*, &c., will be avoided. For special indications pointing in the same direction, which are furnished by the passages which contain the words here treated of, I refer to Bergaigne, Religion Védique, II, 286 seq., and to the article of Dr. Neisser himself, p. 321 seq.

Verse 9.

Note 1. On the metrical irregularity, see above, verse 3, note 1.

Note 2. Te seems to stand for the accusative, comp. Pischel, Zeitschrift der D. Morgenl. Gesellschaft, XXXV, 714 seq.; Delbrück, Altindische Syntax, 205. Or may the meaning be: 'and thy (worshippers) walk around thee . . . like obedient (servants)?'

Verse 10.

Note 1. On the metre, see above, verse 3, note 1. Prof. Max Müller translates, 'like a hunter for cattle.'

Note 2. The phrase *vísvásu kshásu góguve* occurs also, V, 64, 2. The same hymn contains the word *su-ketúnā*, which is found in the eleventh verse of our hymn.

Note 3. Literally, 'on all earths.' Comp. X, 2, 6. *nrivátih ánu ksháh*.

Note 4. *Garate*, 'he wakes,' at the same time can mean 'he sings,' and 'he is praised.' Comp. Neisser, Bezzenger's Beiträge, XIII, 298.

Note 5. The translation 'dawn' is conjectural only. But it gives a good meaning in all the passages which contain the word *rishúnám* (besides our passage, V, 25, 1; VIII, 71, 15; X, 6, 1). Prof. Max Müller translates the last two Pâdas: 'he sings like Rebha at the head of all singers, like a clever Hotri among the singers.'—Comp. Lanman, p. 424.

Verse 11.

Note 1. I supply *suvíryam*; see the last Pâda but one.

MANDALA I, HYMN 128.

ASHTAKA II, ADHYĀYA 1, VARGA 14-15.

1. He was born in Manu's firm law¹, the Hotri, the best sacrificer, according to the will of the Usigs², Agni, according to his own will. Always listening to him who wishes to be his friend, like a treasure to him who aspires to renown, the unbeguiled Hotri sat down in the abode of food (on the altar); enveloped³ (he sat down) in the abode of food.

2. We render him attentive¹, the promoter of sacrifice, on the path of *Rita*, by adoration with offerings, in the divine world, by (adoration) with offerings². In bringing us vigour he never becomes worn out with this body of his: he whom Mātarisvan (has brought) to Manu from afar, the god whom he has brought from afar.

3. In his (own) way he moves in one moment round the terrestrial (space), the sudden devourer (emitting) his sperm, the bellowing bull emitting his sperm, the bellower¹, looking round with a hundred eyes, the god who quickly courses in the forests², taking his seat on the lower ridges, Agni, and on the highest ridges.

4. This highly wise Purohita, Agni watches sacrifice and service¹ house by house; by (the power of) his mind he is intent upon sacrifice. By (the power of) his mind helpful to him who desires food², he looks on all creatures, since he has been born, the guest adorned with ghee, (since) the helpful carrier (of the gods)³ has been born.

5. When through his (Agni's) power the bounties grow in strength, with the roar of Agni¹ as with that of the Maruts²—like bounties offered to a vigorous man: then he by his greatness stirs up the gift of goods. May he protect us from misfortune and injury, from evil spell and injury.

6. The far-reaching¹ steward² has taken all goods³ in his right hand, and strongly advancing does not let them loose; desirous of glory he does not let them loose. For every suppliant⁴ thou hast carried the oblations to the gods⁵. For every righteous one he procures a treasure; Agni opens both folds of the door (for him).

7. He has been established as the most blissful one in the enclosures of men, Agni, at the sacrifices, like a noble lord of the clans, a beloved lord of the clans at the sacrifices: he rules over the oblations of men to which nourishing power has been imparted¹. May he protect us from harm that comes from Varuna, from harm² that comes from the great god.

8. They magnify Agni the Hotri, the dispenser of goods. They have roused the beloved, the most shining steward¹ (of sacrifice); they have roused the carrier of oblations. The gods desirous of goods (have roused) him in whom all life dwells, who possesses all wealth, the Hotri, the worshipful sage, the lovely one for the sake of bliss; with praises (they have roused), desirous of goods, the lovely one.

NOTES.

The same *Rishi* and metre.—Verse 6 = TB. II, 5, 4, 4.

Verse 1.

Note 1. As to dhárímanī, comp. IX, 86, 4, where it is said that the streams of Soma flow forward, ‘dhárímanī;’ Bergaigne, III, 219. ‘Domain, precinct, sanctuary?’ M. M.

Note 2. The Usigas (comp. above, I, 60, 2, note 1) are closely related to the Bhṛigus; they are considered as the first sacrificers, the first worshippers of Agni. See Bergaigne, I, 57 seq.

Note 3. Enveloped in fuel and libations.

Verse 2.

Note 1. Comp. M. M.’s note, vol xxxii, p. 437.

Note 2. Comp. Lanman, pp. 516, 518.

Verse 3.

Note 1. Prof. Max Müller translates the second and third Pādas: ‘again and again shouting, bellowing forth his sperm, yea, placing his sperm with bellowing.’

Note 2. Of course the fuel is alluded to.

Verse 4.

Note 1. Yagñásya adhvarásya, ‘sacrifice and service;’ comp. above, I, 1, 4, note 1.

Note 2. The translation is doubtful. If the denominative ishūy is derived from iṣhu, the meaning must be ‘to fly like an arrow,’ or possibly ‘to shoot arrows.’ But I do not think that the poet can have meant to say that Agni acts as a vedhāz and looks on all creatures ‘for him who flies like an arrow,’ or ‘for him who shoots arrows.’ We should rather have to write ishūyate without accent, so that the translation would be: ‘By (the power of) his mind helpful (Agni) flies like an arrow; he looks on all creatures’ (comp. VI, 3, 5, where it is said that Agni shoots arrows). But possibly ishūy, which is found only here, may be a synonym of ishudhy, see verse 6. It may be a denominative from ish, influenced by the type of verbs like rigūy, kratūy,

vasûy, &c. Then the accent can be retained, and the translation would be as given in the text ('to him who desires food').

Note 3. On vâhni, comp. above, I, 127, 8, note 1.

Verse 5.

Note 1. The cerebral *n* in avena clearly points to the correction of the text agnêh rávena.

Note 2. The Maruts are called bhogâh, V, 53, 16 (stuhí bhogâñ, 'praise the liberal ones'). Here we have the corresponding abstract noun.

Verse 6.

Note 1. Vihâyas (comp. Bergaigne, Religion Védique, III, 287) seems to be formed like vímalas, víketas, vímanas. The meaning then will be 'of extended hâyas.' The substantive hâyas, which is not found in the texts separately, may be derived from gîhite or from hinóti, and mean something like 'energy.' At all events it seems impossible to connect this adjective vihâyas with the substantive vihâyas, 'the aerial space,' belonging to the classical language.

Note 2. Comp. the remark above, I, 58, 7, note 2.

Note 3. I propose to read vísvâ ví-hâyâh aratîh vásû dadhe háste dákshine. Comp. IX, 18, 4. á yâh vísvâni vâryâ vásûni hástayoh dadhé.

Note 4. Comp. Pischel, Vedische Studien, I, 191.

Note 5. Comp. VIII, 19, 1. devatrâhavyám óhire.

Verse 7.

Note 1. Iâ kritá seems to be identical with íshkrîta.

Note 2. Regarding the metre, comp. Lanman, p. 383.

Verse 8.

Note 1. Comp. I, 58, 7, note 1.

MANDALA I, HYMN 140.

ASHTAKA II, ADHYÂYA 2, VARGA 5-7.

1. For him who sits on the Vedi (i.e. on the sacrificial bed), whose foundations are pleasant, for the brilliant Agni bring forward¹ a receptacle², which is to him like a drink. Clothe¹ the bright one in prayer as in a garment, him whose chariot is light, whose colour is bright, the destroyer of darkness.

2. He who has a twofold birth¹, presses on towards the threefold food²; what he has eaten grows again after a year³. With the mouth and the tongue of the one he (shows himself as) the noble, manly one; with the other (mouth) the stubborn (Agni) wipes off the trees⁴.

3. Both his mothers¹, dwelling together, immersed in darkness, and affrighted, proceed towards the young child who stretches forward his tongue, who sparkling moves about thirstily, whom men should attach to themselves, who agitates (the world), the increaser of his father².

4. Thy speedy (teams)¹ that strive to break loose for the benefit of the man who acts as men do, the swift ones, drawing black furrows—thy quick (horses), striving apart, the agile, swift runners, incited by the wind, are yoked.

5. When he stroking his wide course proceeds panting, thundering, roaring, then those sparkling (rays) of his fly about wildly, displaying wondrous darkness, a large sight¹.

6. When he bends down over the brown (plants)¹ like a busy (servant), he roars and approaches his

wives like a bull. Displaying his power he adorns his bodies with beauty; like a terrible beast, difficult to seize, he shakes his horns.

7. He clasps (the plants, &c.) that have been laid together and have been laid out¹. Knowing them, while they know him, and being their own (friend or lover) he lies on them. They grow again and attain godhead. They produce together another shape of the parents².

8. The long-haired virgins¹ have embraced him. Having died they stand upright again for him (Agni) the living one (or, for him the Âyu). Delivering them of old age he proceeds roaring, procreating another vital spirit, an indestructible life.

9. Licking everywhere the upper garment of the mother¹, he spreads himself over the space with his mightily devouring warriors, giving strength to everything that has feet, licking and licking. The reddish white one² follows her ways³.

10. Shine, O Agni, among our liberal lords, for thou art a mighty breathing bull, a friend of the house. Throwing down the (mothers) of the young child¹ thou hast shone, (a protector of thy friends) like a coat of mail in battles, hurrying around.

11. May this well-composed (prayer), O Agni, be more welcome to thee than a badly-composed one—more welcome than even a welcome prayer. With the bright light of thy body win thou treasures for us.

12. Grant us, Agni, for our chariot and for our house a ship which has its own rudders and which has feet¹, which may save our strong men and our liberal lords and our people, and which may be a shelter for us.

13. Approve, O Agni, our hymn alone. May Heaven and Earth and the Rivers, delightful by their own nature¹, going their way², (choose for us) bliss in cows and crops, long days; may the red (Dawns) choose food for us as a choice boon.

NOTES.

The *Rishi* is Dîrghatamas Aukathya, the metre *Gagatî*; the two last verses are *Trishṭubh* (comp. above the note on the metre of I, 94); the tenth verse, which is considered as either *Gagatî* or *Trishṭubh*, begins with one *Gagatî Pâda* which is followed by three *Pâdas* in *Trishṭubh*.—No verse occurs in the other *Samhitâs*.

Verse 1.

Note 1. Prá bharâ (Padap. prá bhara) and vâsayâ (Padap. vâsaya) may be 1st person.

Note 2. Possibly the ‘womb’ or ‘receptacle’ (*yóni*) here means *ghrita* or the like, for it is said of Agni that ‘his womb is *ghrita*’ (II, 3, 11), and he is called *ghritáyonih*. This receptacle ‘is to him like a drink,’ because he consumes the *ghrita* by which he is surrounded.

Verse 2.

Note 1. The terrestrial and the celestial birth. Comp. Bergaigne, I, 28 seq.

Note 2. Bergaigne (I, 29) translates: ‘. . . s’élance trois fois sur la nourriture,’ which he explains as referring to ‘the three sacrifices of the morning, the midday, and the evening.’ But *tri-vr̄it* clearly is an epithet of ánnam, not an adverb. The explanation of Sâyana, who understands the threefold food as sacrificial butter, sacrificial cakes (*purodâsa*), and Soma, may be correct.

Note 3. On the locative *samvatsaré*, comp. Delbrück, Altindische Syntax, p. 117.

Note 4. The last words evidently refer to Agni's tongue, i.e. his flames, wiping off as it were the firewood. But it is not clear what the tongue of the other one is. Sâyaña thinks of the sacrificial spoon conceived as the tongue of the officiating priest: which is very artificial, but perhaps not too artificial for a verse like this.

Verse 3.

Note 1. The 'two mothers' of Agni may be the two worlds (comp. Bergaigne, I, 238) or the two kindling-sticks.—Ubhâ (masc.) instead of ubhé is to be remarked.

Note 2. Agni increases the wealth of the worshipper who has lighted the fire and may thus be considered as Agni's father. Comp. Satapatha Brâhmaṇa XII, 5, 2, 15. Or the father may be Heaven; on Agni as imparting strength to Heaven, see I, 164, 51.

Verse 4.

Note 1. The verse begins with feminines; the *gúvah* (comp. I, 134, 1), literally the quick ones, seem to be something like the *niyútaḥ* of Agni. Then follow masculines; the horses of Agni are male (comp. Bergaigne, I, 143).

Verse 5.

Note 1. Comp. bhûri várpaḥ kárikrat, III, 58, 9.

Verse 6.

Note 1. The brown ones, according to Sâyaña, are the plants. They are called brown (*babhru*) also in X, 97, 1. 'Are they the dry leaves in which the spark is caught?' M. M.

Verse 7.

Note 1. Prof. Max Müller translates *samstírah* *vishṭírah*, '(the flames) that are together and apart.'

Note 2. The parents seem to be Heaven and Earth, as Sâyaña explains.—Possibly *pitróḥ* depends on *sákâ* (comp.

pitróh sákâ, II, 17, 7; IV, 5, 10), ‘being with their parents they produce a new shape.’ Prof. Max Müller translates: ‘They produce together a different shape of their parents.’

Verse 8.

Note 1. Should not the plants again be referred to? ‘I think it refers to the *gvâlâs*, the flames that are hidden under the ashes and are lighted again.’ M. M.

Verse 9.

Note 1. The mother is the Earth whose surface Agni licks.

Note 2. I believe the Dawn is alluded to whom the Vedic poets represent now as preceding Agni, now as following him. See Bergaigne, II, pp. 14, 15.

Note 3. For *vartanîr áha* of the *Samhitâpâtha* the *Pada-pâtha* has *vartanîh áha*; comp. Rig-veda *Prâtisâkhya*, *Sûtra* 259. *Vartanîh* of course is correct. Comp. X, 172, 1. *gávah sakanta vartaním*.

Verse 10.

Note 1. The mothers of the young child are very probably the mothers of Agni represented as a young child. They may be the Waters which Agni leaves resting on the surface of the earth while he himself rises to heaven. Or the mothers may be the woods or plants which he burns and thus throws them down as it were.

Verse 12.

Note 1. ‘Which has feet in its own rudders,’ M. M. That the ship has feet seems to mean only that it has the faculty of moving forward freely and quickly, and not that any real beings having feet are designated by this comparison. The ship that carries the worshippers across all dangers, is the protection and help which Agni grants, or the sacrifice which he helps to perform.

Verse 13.

Note 1. Comp. Geldner, *Vedische Studien*, I, 275.

Note 2. Yántah seems to be corrupt; one or two syllables are wanting. Something like yâtáyantaḥ (IX, 39, 2) or vardháyantaḥ, or, as Prof. Max Müller proposes, vyántaḥ would do. He translates: ‘May Heaven and Earth and the Rivers . . . accepting (vyántaḥ) sacrifices of milk and corn choose for us, and may the Dawns choose for us food as a boon for many days.’—Cf. Lanman, pp. 510, 539.

MANDALA I, HYMN 141.

ASHTAKA II, ADHYÂYA 2, VARGA 8-9.

1. Lo, that beautiful splendour of the god, when he was born of strength, has truly come to be a wondrous sight. Though he slinks away¹, the prayer goes straight to him². They have led forward the flowing streams of *Rita*.

2. The powerful one¹, rich in food, the true (friend of men) has entered the wondrous (body)². His second (form of existence) is in the seven kind mothers³. The ten young females⁴ have brought the third (form) of this bull forth, him the guardian, in order to milk him.

3. When the rulers, the liberal lords brought him forth by their power out of the depth, out of the buffalo's shape¹, when from of old² at the purification of the sweet drink³ Mâtarisvan produces the hidden one (i.e. Agni) by attrition—

4. When he is led forward from the highest father¹, he climbs up the . . .², the plants in his (or, in their?) houses. When³ both (Heaven and Earth or the two Aranis?) promote his birth, then the youngest one became bright by his heat⁴.

5. Then he entered upon the mothers¹ in whom he the bright one grew up far and wide unimpaired². When he has climbed up to the former (mothers) who from of old incite (him)³, he runs down in the younger, later (or, nearer) ones.

6¹. Then in the strivings for the day² they choose him *Hotri*. As if to swell their good fortune they

strive towards him³, when praised by many he moves everywhere with wisdom and power to the gods and to the praise of mortals⁴ for (bringing them) refreshing drink.

7. When he has scattered himself, the worshipful one, driven by the wind, like . . .¹, with the sound (which he produces)^(?), he whom it is not possible to drive to a place (like cattle) : on the flight of the burning one who speeds on his black way, whose birth is bright, who strays everywhere to the atmosphere . . .²

8. Like a chariot that goes forward, he goes to Heaven with his ruddy limbs, adorned with his locks of flames¹. Then his black (clouds of smoke), O burning one^(?), the liberal ones^(?) (appear)². The birds flee as before the fierceness of a hero³.

9. Through thee indeed, O Agni, Varuna whose laws are firm, Mitra and Aryaman, the givers of good rain, are glorious, when thou the mighty one hast been born, everywhere encompassing with wisdom (all beings), as the felly encompasses the spokes of a wheel.

10. Thou, O Agni, youngest (god), furtherest treasures and (the friendship of) the gods for him who performs worship, who presses Soma. May we thus establish thee the young one, O young (son) of strength, possessor of great treasures, like the winner in a race¹.

11. Make good fortune¹ swell for us like well-employed wealth belonging to the house, and like firm ability²—(fortune) which can hold both races³ like reins : and being full of good-will in (the sphere of) Rita, (fill our) praise of the gods (with rich reward).

12. And may the brilliant, joyful Hotri with quick horses, with a shining chariot hear us. May he, the wise Agni, lead us on the best leading (paths) to happy welfare and to bliss.

13. Agni has been praised with powerful¹ songs, he who has been brought forward furthermore for sovereignty. May both those our liberal lords and we ourselves spread out² (our power over all foes) as the sun (spreads out its light and by it destroys) the mist.

NOTES.

The same *Rishi*. The metre is *Gagatî*; the two last verses again are *Trishṭubh*.—None of its verses occurs in the other *Samhitâs*.

Verse 1.

Note 1. The meaning seems to be that if Agni be unwilling to officiate at the sacrifice, the prayer nevertheless reaches its aim and induces him to do his duty as the divine Hotri.

Note 2. The verb *sâdh* is very frequently connected with substantives such as *dhíyah* or the like. Comp. also *matinám ka sâdhanam*, X, 26, 4.

Verse 2.

Note 1. It seems probable that *prikshâh* is the nominative of *prikshâ*, and not the genitive of *priksh*. Comp. VI, 8, 1, where it is said of Agni ‘*prikshásya vríshnuah arushásya*.’ On the meaning of *prikshâ*, see above, I, 127, 5, note 1.

Note 2. The poet seems clearly to describe the second and third form of Agni’s existence, his dwelling in the waters and his birth from the fire-sticks. But he is less explicit with regard to the first form. The epithet *pitu-*

mán would seem to point to Agni as the sacrificial fire and the receiver of offerings. But it is rather strange that this form of the god should be distinguished from the Agni procreated by the ten females, i.e. produced by the ten fingers, by the attrition of the kindling-sticks.—Prof. Max Müller differs from me in referring the words dásapramatim *ganayanta yóshanaḥ*, not to the third form of Agni, but to Agni in general. He translates: ‘The powerful one, rich in food, rests always on that wondrous sight (Agni on the altar, gârhapatyâ Agni). The second rests in the seven kind mothers (*vidyudrûpa*; Agni in the clouds); the third is for milking the powerful one (Agni as the sun, ádityarûpa)—the ten maidens (the fingers) have brought forth the guardian.’

Note 3. Grassmann no doubt is right in proposing to read *saptá siváśu*. Of course the waters are alluded to.

Note 4. Read dásá prámátim (Boehtlingk-Roth). On Agni as the son of the ten fingers, comp. Bergaigne, II, 7.

Verse 3.

Note 1. The buffalo Agni was hidden in the depth. Comp. X, 8, 1. apám upá-sthe mahisháḥ vavardha; I, 95, 9. budhnám vi-rókamânam mahishásya dháma.

Note 2. The preposition ánu seems to stand here with an ablative (*pra-dívaḥ*).

Note 3. The literal meaning of *mádhváḥ* á-dhavé is indicated by passages such as I, 109, 4. á dhâvatam mádhunâ; IX, 11, 5. mádhâv á dhâvata mádu. Comp. also ádhavaniya. On the washing of the Soma which is technically designated by the verb á-dhâv, see H. O., Göttinger Gelehrte Anzeigen, 1890, p. 426 seq.; Hillebrandt, Vedische Mythologie, I, 216.—The purification of the sweet drink, at which Agni is produced, was probably achieved by the tempest.

Verse 4.

Note 1. The highest father is Heaven.

Note 2. The meaning of *prikshúdhaḥ* is unknown.

Note 3. Yát is repeated twice, as yásya in X, 121, 2.
yásya víṣve upa-āṣate pra-sísham yásya devāḥ.

Note 4. On *ghrinā*, comp. Lanman, Noun-Inflection, 335.

Verse 5.

Note 1. The mothers are the Waters.

Note 2. The reading, very probably, ought to be vi-vâvridhé.

Note 3. Boehlingk-Roth believe that the reading ought to be sanâyúvah or sanâ-gúrah. Sanâ-gúrah (cf. sanâ-gúrâ pitárâ, IV, 36, 3) seems to me quite possible, although there is no positive necessity for abandoning the traditional reading.—The ‘former’ mothers may be the heavenly Waters; the mothers in whom Agni runs down are the rivers. Prof. Max Müller adds that the former mothers may possibly be ‘the burnt pieces of wood. Agni runs up in them, then leaves them to burn new pieces.’

Verse 6.

Note 1. On the whole verse, compare Pischel, *Vedische Studien*, I, 217.

Note 2. Comp. above, I, 45, 7, note 1.

Note 3. The second Pâda is translated by Pischel: ‘Wie in einen König drängen sie in ihn, wenn sie (Trank)opfer darbringen.’ But verse 11 shows that bhágam depends on *paprikâñásah*.

Note 4. Comp. III, 16, 4. á devéshu . . . á sámse utá nrinám.

Verse 7.

Note 1. The translation of hvâráḥ is quite uncertain. The same must be said of the rest of this Pâda.

Note 2. The sentence is incomplete.

Verse 8.

Note 1. On síkvan (or síkvâs), comp. M. M.’s note, vol. xxxii, p. 318; Hübschmann, *Vocalsystem*, p. 186. The translation is only tentative.—Two syllables are wanting;

we may propose a reading like *síkvabhiḥ párishkrītaḥ* (comp. H. O., Prolegomena, 76, note 3).

Note 2. This passage is most obscure. The first words of the Pâda are the same as above, 140, 5. The ‘black ones’ probably are the dark clouds of smoke that surround Agni. But it is very strange that these clouds should be designated as *sûráyah*, ‘liberal ones.’ And the vocative (?) *dakshi* (*Padapâtha dhakshi*), instead of which we should at least expect *daksho* or *dakshin*, is no less strange. The text seems thoroughly corrupt.

Note 3. See Lanman, p. 557.

Verse 10.

Note 1. Comp. Geldner, *Vedische Studien*, I, 121.

Verse 11.

Note 1. Comp. above, verse 6, Pâda 2.

Note 2. Comp. VIII, 24, 14. *dáksham priñkántam*.

Note 3. The human and the divine race. I do not believe that Dr. Neisser (*Zur Vedischen Verballlehre*, 17) is right in interpreting *yámati* as an indicative.

Verse 13.

Note 1. The translation of *símîvadbhiḥ* is only tentative. *Símî* (I, 151, 1) cannot be identical with *sámî*.

Note 2. *Níḥ tatanyuḥ* (*nísh tatanyuḥ*, *Samhitâpâtha*) of course is derived from *tan*, not from *stan*. Comp. I, 105, 12. *satyám tâtâna súryah*; IV, 5, 13. *súraḥ várñena tatanan ushásah*, &c.

MANDALA I, HYMN 142.

ASHTAKA II, ADHYÂYA 2, VARGA 10-11.

ÂPRÎ HYMN.

1. Being inflamed, Agni, bring hither to-day the gods to the man who holds forth the (sacrificial) ladle. Spin out the ancient thread (of sacrifice)¹ for the sacrificer who has prepared Soma.

2. Measure out, O Tanûnapât¹, the sacrifice rich in ghee, rich in honey, of a priest like me, of a sacrificer who has toiled hard.

3. The brilliant, purifying, wonderful Narâsamsa¹ mixes the sacrifice with honey three times a day, the god worthy of worship among the gods.

4. Agni, magnified¹ by us, bring hither the bright, beloved Indra. For this my prayer is addressed² to thee whose tongue is good.

5. (Priests) hold forth the (sacrificial) ladle, strewing the sacrificial grass at the decorous service of the sacrifice;—I¹ trim² (the sacrificial grass) which best receives the gods with its wide extent, a big shelter for Indra.

6¹. May the divine doors open themselves, the increasers of *Rita*, the never sticking, large ones, the purifying, much-desired (doors), that the gods may come forth.

7. May Night and Dawn, of glorious appearance, the two neighbouring (goddesses), wearing beautiful ornaments¹, the young² mothers of *Rita*, sit down together on the sacrificial grass³.

8. May the two divine Hotris, eager in praising (the gods), the sages with lovely tongues, perform

for us to-day this successful sacrifice which attains to Heaven.

9. The brilliant (goddess) placed among the gods, among the Maruts¹, Hotrâ Bhâratî², Iâ, Sarasvatî, and Mahî³: may these worshipful (goddesses) sit down on the sacrificial grass.

10. May Tvaśhtri, inclined towards us, pour forth for us, in our navel¹, that wonderful seed with many treasures², plentiful by itself, for the sake of prosperity and wealth³.

11. Letting go (the sacrificial food to the gods) sacrifice by thyself to the gods, O tree¹. May² Agni make the offerings ready³, the god among the gods, the wise one.

12. For Him who is accompanied by Pûshan and by the Maruts, by the Visve devâh, (by) Vâyu¹, who is moved by the Gâyatra song, for Indra pronounce the Svâhâ over the offering.

13. Come hither to the offerings over which the Svâhâ has been pronounced, in order to feast. Indra! Come hither! Hear our call! Thee they call at the worship.

NOTES.

The hymn is an Âprisûkta. The same Rishi. Metre, Anushthubh. The whole hymn is closely related to I, 13.— Verse 10: cf. VS. XXVII, 20; TS. IV, 1, 8, 3; MS. II, 12, 6.

Verse 1.

Note 1. The third Pâda of this verse is identical with VIII, 13, 14.

Verse 2.

Note 1. Comp. I, 13, 2, note 1.

Verse 3.

Note 1. Comp. I, 13, 2, note 1.

Verse 4.

Note 1. 'Magnified' is *iilitáh*; comp. the note on I, 1, 1. The verse is addressed to the *Idah*.

Note 2. The text has *akkha . . . vakyáte*. To me there seems to be no doubt that this is the passive of *vak*, not of *vañk*. Comp. the name of the priest *akkháváka*, and the phrase *akkhoktibhih matinám*, I, 61, 3; 184, 2. The same passive of *vak* is found III, 39, 1. *matíh hridáh á vakyámánâ* (then follows *akkha . . . gigáti*); X, 47, 7 (*stómáh*) . . . *mánasâ vakyámánâh*.—It may be observed that in our passage as well as in III, 39, 1 and X, 47, 7, the forms *vakyáte*, *vakyámánâ*, *vakyámánâh* are preceded by a vowel; and we may infer that the poet did not say *ukyáte*, &c., in order to avoid the hiatus.

Verse 5.

Note 1. The poet begins as if he intended to say, 'Priests . . . lay down the sacrificial grass.' But he continues, 'I lay down.' Dr. Neisser (Bezzenberger's Beiträge, XX, 60) tries to explain the difficulty in a way in which I cannot follow him.

Note 2. On the verb *vrig* technically connected with *barhíh*, see Geldner, Vedische Studien, I, 152 seq., and compare vol. xxxii, I, 38, 1, note 2; I, 64, 1, note 2.

Verse 6.

Note 1. With the whole verse compare I, 13, 6.

Verse 7.

Note 1. Pischel's opinion (Vedische Studien, II, 113 seq.) that *pésah* means 'Gestalt,' 'Form,' 'Farbe,' 'rûpa,' does not convince me.

Note 2. See Geldner, Kuhn's Zeitschrift, XXVIII, 195.

Note 3. Comp. VIII, 87, 4. अं बर्हिः सिदातम् सुमात्. Geldner (*Vedische Studien*, II, 190) translates: ‘das schöne Opfergras.’

Verse 9.

Note 1. ‘Should we read मृतेषु for मरुत्सु?’ M. M. This conjecture seems perhaps rather bold.

Note 2. Hotrā Bhāratī, i.e. the personified Offering of the Bharatas, seems to be one goddess, more usually called simply Bhāratī. Comp. I, 22, 10; II, 1, 11; III, 62, 3; Bergaigne, *Religion Védique*, I, 322; H. O., *Religion des Veda*, 243, note 2. Pischel’s opinion (*Vedische Studien*, II, 85) is different.

Note 3. See above, I, 13, 9, note 1.

Verse 10.

Note 1. On the navel as the symbol of the connection between father and son, see Bergaigne, I, 35, 36, and comp. the well-known name Nābhānedishtha.

Note 2. For पुरु वारम् very probably puruvāram should be read (Grassmann). See II, 40, 4. puruvāram . . . रायास पोशम् वि स्याताम् नाभिम् अस्मे.

Note 3. With the last Pāda compare II, 40, 4, quoted in note 2, and II, 3, 9. प्रग्राम् त्वाश्वता वि स्यातु नाभिम् अस्मे; see also Taittirīya Samhitā IV, 1, 8, 3. *Tvashtri* is generally considered as giving sons; see H. O., *Religion des Veda*, 234.

Verse 11.

Note 1. Comp. I, 13, 11, note 1.

Note 2. The second hemistich recurs I, 105, 14.

Note 3. See Neisser, *Zur Vedischen Verballehre*, 22.

Verse 12.

Note 1. The text has ‘for Vāyu,’ not ‘for (the god) accompanied by Vāyu.’ But there is no doubt that पुशन्वाते, &c., refers to Indra, and that Vāyu is named merely as a companion of Indra.

MANDALA I, HYMN 143.

ASHTAKA II, ADHYÂYA 2, VARGA 12.

1. I bring forward my most powerful, entirely new (pious) thought (i.e. hymn), the prayer of my words¹ to Agni, the son of strength; he is the child of the Waters², the beloved one, who together with the Vasus has sat down on the Earth as a Hotri observing the appointed time (for sacrificing).

2. Being born in the highest heaven Agni became visible to Mâtarisvan. By the power of his mind, by his greatness when kindled, his flame filled Heaven and Earth with light.

3¹. His flames are fierce; never ageing are the flames of him who is beautiful to behold, whose face is beautiful, whose splendour is beautiful. The never sleeping, never ageing (rays) of Agni whose power is light, roll forward like streams across the nights (?)².

4. Him the all-wealthy, whom the Bhrigus have set to work on the navel of the earth, with the whole power of the world¹—stir up that Agni by thy prayers in his own house—(him) who alone rules over goods like Varuna.

5. He who is not to be kept back like the roar of the Maruts, like an army¹ that is sent forward, like the thunderbolt of heaven—Agni eats with his sharp jaws, he chews, he throws down the forests as a warrior throws down his foes.

6. Would Agni eagerly come to our hymn? Would He the Vasu together with the Vasus fulfil our desire? Will He, the driver, stir our prayers

that they may be successful? (Thus thinking) I praise Him whose face is bright, with this my prayer.

7. He who has kindled him strives¹ towards Agni as towards Mitra (or, towards a friend)—(to Agni) whose face shines with ghee, the charioteer of *Rita*. May he who when kindled becomes a racer², shining at the sacrifices³, lift up our bright-coloured prayer.

8¹. Preserve us, O Agni, never failing with thy never-failing, kind and mighty guardians; protect our people all around with those undeceived, undismayed, never slumbering (guardians), O thou our wish²!

NOTES.

The same *Rishi*. Metre, *Gagatî*; the last verse *Trishtubh*. The hymn has been translated by Kaegi, Siebenzig Lieder des Rigveda, p. 100.—Verse 7 = TB. I, 2, 1, 12.

Verse 1.

Note 1. Comp. VIII, 59, 6. *vâkâh* *mátim*.

Note 2. Agni who is considered as born from the Waters, is identified several times with a god who, like Mâtarisvan, in my opinion had an independent origin, with *Apâm napât* ('Child of the Waters'). Comp. Bergaigne, Rel. Védique, II, 17 seq.; H. O., Religion des Veda, 118 seq.

Verse 3.

Note 1. There is no sufficient reason for transposing verses 3 and 4 (Kaegi).

Note 2. Probably we should read *áti aktûn*; comp. VI, 4, 5. *áti eti aktûn*.—See Bergaigne, Mélanges Renier, p. 96.

Verse 4.

Note 1. Bhúvanasya seems to depend on magmánâ; comp. VII, 82, 5. bhúvanasya magmánâ.

Verse 5.

Note 1. Pischel (*Vedische Studien*, I, 231) seems to me to be right in denying that sénâ ever means 'Geschoss,' and in translating sénâ srishṭā 'exercitus effusus.' The opinion of Prof. von Bradke and Prof. Bloomfield is different; see *Zeitschrift der Deutschen Morgenl. Gesellschaft*, XLVI, 456; XLVIII, 549.

Verse 7.

Note 1. The text adds the *dativus ethicus* vah, 'for you' (comp. Delbrück, *Altindische Syntax*, 206), which can scarcely be translated.

Note 2. Geldner (*Vedische Studien*, I, 168) has shown that akrá very probably means 'horse.' Agni is very frequently compared to a horse.—Comp. Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung*, p. 54; Roth, *Zeitschrift der D. Morg. Ges.*, XLVIII, 118.

Note 3. See above, I, 31, 6, note 2.

Verse 8.

Note 1. With Pâdas C D compare the verse VI, 8, 7. ádabdhebhiḥ táva gopábhiḥ ishṭe asmâkam pâhi trisha-dhastha sûrīn.

Note 2. 'What is ishṭe? Is it thou our wish, or thou our sacrifice?' M. M.

MANDALA I, HYMN 144.

ASHTAKA II, ADHYÂYA 2, VARGA 13.

1. The Hotri¹ goes forward² (in order to fulfil) his duty by his wonderful power, directing upwards the brightly adorned prayer. He steps towards the (sacrificial) ladles which are turned to the right³, and which first kiss his foundation⁴.

2. They have greeted with shouts the streams of Rita¹ which were hidden at the birthplace of the god, at his seat. When He dwelt dispersed in the lap of the waters, he drank the draughts by (the power of) which he moves².

3. Two (beings) of the same age¹ try to draw that wonderful shape (Agni) towards themselves, progressing in turns towards a common aim². Then he is to be proclaimed by us like a winner³ (in a contest). The charioteer⁴ (governs all things) as if pulling in the reins of a draught-horse.

4. He whom two (beings) of the same age¹ serve, two twins dwelling together in one common abode, the gray one has been born as a youth by night as by day², the ageless one who wanders through many generations of men.

5. The prayers, the ten fingers¹ stir him up. We, the mortals, call him, the god, for his protection. From the dry land he hastens to the declivities². With those who approached him he has established new rules³.

6. Thou indeed, O Agni, reignest by thy own nature over the heavenly and over the terrestrial

world as a shepherd (takes care of his cattle). These two variegated, great (goddesses) striving for gloriousness, the golden ones who move crookedly¹, have approached thy sacrificial grass.

7. Agni! Be gratified and accept graciously this prayer, O joy-giver, independent one, who art born in the *Rita*, good-willed one, whose face is turned towards us from all sides, conspicuous one, gay in thy aspect, like a dwelling-place rich in food¹.

NOTES.

The same *Rishi*. Metre, *Gagatî*.—No verse occurs in the other *Samhitâs*.

Verse 1.

Note 1. The *Hotri* is Agni.

Note 2. Comp. III, 27, 7, where it is said of Agni: *purâstât eti mâyáyâ*.—The poet says éti prá, and not prá eti, in order to avoid the hiatus.

Note 3. Comp. below, III, 6, 1. *dakshinâ-vât*.

Note 4. ‘Which first, i. e. at the time when the sacrificial vessels are put down, kiss his dhâman (foundation), i. e. the place of Agni.’ Sâyana.

Verse 2.

Note 1. Comp. IX, 75, 3. *abhí ìm ritásya dohánâh* *anûshata*, and VIII, 12, 32. *nâbhâ yagñásya dohánâ prá adhvare*. I take *dohánâh* as acc. plur. of an abstract noun *dohánâ* formed like *garánâ*, *bhandánâ*, &c. But possibly it might be the nom. plur. either of the same noun or of a nomen agentis *dohána*: ‘the streams of *Rita* (the libations?) or the milkers of *Rita*, hidden at the birthplace of the god, have greeted him with shouts.’ It would

be difficult, however, to say why the milkers of *Rita* (i. e. the priests?) are called ‘hidden at the birthplace of the god.’ Prof. Max Müller thinks of a reading *parīvrītah*, ‘surrounding Agni.’ He refers the ‘streams of *Rita*’ (nom.) to the water, cf. I, 105, 12. *ritám arshanti síndhvah*.

Note 2. *Svadhāh adhayat yābhīh īyate.* In my opinion *svadhā* means ‘the inherent power,’ ‘the power of moving according to one’s own will,’ and then the drink which confers this power on a being, especially on the dead ancestors.—Comp. M. M., vol. xxxii, p. 32 seq.; H. O., Religion des Veda, 531, note 2.

Verse 3.

Note 1. According to Sāyana the two beings spoken of here and in the next verse are the *Hotri* and the *Adhvaryu*.

Note 2. See I, 130, 5. *ayuñgata samānám ártham ákshitam*; III, 61, 3. *samānám ártham karaniyámânâ*.

Note 3. On *bhágah ná hávyah*, see Geldner, Vedische Studien, I, 121.

Note 4. The charioteer is Agni.

Verse 4.

Note 1. See verse 3, note 1.

Note 2. Comp. Gaedicke, Der Accusativ, p. 175. He translates: ‘bei Tage noch bei Nacht ergrauend.’

Verse 5.

Note 1. *Vrís* (*ἄπαξ λεγόμενον*) is ranged in the Nighantus among the *añgulinámâni* and explained by Sāyana accordingly. The word seems indeed to mean ‘finger.’ Compare with our passage IX, 8, 4; 15, 8; 93, 1; 97, 57.

Note 2. Comp. I, 33, 4. *dhánoh ádhi vishunák té ví âyan*, and especially X, 4, 3. *dhánoh ádhi pravátâ yási háryan*. I cannot follow Pischel (Vedische Studien, II, 69 seq.) in explaining these passages. ‘Over the heavenly expanse he hastens down towards us.’ M. M.

Note 3. See Pischel, *Vedische Studien*, I, 300. Like Pischel I do not know who ‘they who approached Agni’ are. Possibly the worshippers or priests are alluded to. ‘He received new praises with (or from) those who approached him.’ M. M.

Verse 6.

Note 1. Sâyana explains the two female beings here in question as Heaven and Earth. Does the ‘crooked movement’ refer to the daily revolution of the sky?

Verse 7.

Note 1. The last Pâda recurs X, 64, 11.

MANDALA I, HYMN 145.

ASHTAKA II, ADHYÂYA 2, VARGA 14.

1. Ask ye him. He has come. He knows. He the intelligent one moves forward; He moves along (his way) (?)¹. In him all commands, all wishes dwell. He is the lord of strength, of mighty power.

2. They ask him. He himself¹ does not ask in turn what he, the wise one, has grasped by his own mind alone². He does not forget the first word nor another word. Unconfused he adheres to his own power of mind.

3. To him go the sacrificial ladles, to him go the racers¹. He alone may hear all my words. He who pronounces many praishas², the conqueror, the accomplisher of sacrifices whose blessings are flawless, the young child has assumed vigour.

4. When he has come together¹ (with his companions²), he goes to greet them³. As soon as born he steals upon (his prey) together with his companions. He strokes the . . .⁴ to give him delight and joy, when the loving ones⁵ approach him who stands on them⁶.

5. He, the animal living in the water and walking in the forest¹, has been placed on the highest skin² (sky?). He has proclaimed his rules to the mortals: for Agni, the knowing one, is intent upon *Rita* (Right) and is true.

NOTES.

The same *Rishi*. Metre, *Gagatî*; the last verse is *Trishtubh*.—No verse occurs in the other *Samhitâs*.

Verse 1.

Note 1. The Samhitâ text has *sā nñ iyate*, the Pada text, *sáh nū iyate*. Comp. Prâtisâkhyâ 314. I propose to read *sánu* (= *sá ánu*) *iyate*.

Verse 2.

Note 1. See Geldner, Ved. Studien, II, p. 188.

Note 2. Possibly we should read *svéna evá*.

Verse 3.

Note 1. The text (*árvatîh*) implies that these race-horses are mares. Probably, as Sâyana explains, the prayers (*stutayaḥ*) are alluded to. See on the prayers compared with horses, Bergaigne, II, 284 seq.

Note 2. Praishâ is the technical designation of the sacrificial commands of one priest (or more especially, of the Maitrâvaruna) to another priest; comp. Schwab, Das Altindische Thieropfer, p. 90; H. O., Religion des Veda, 390.

Verse 4.

Note 1. Samârata may be the third person of singular or of plural.

Note 2. I supply ‘with his companions’ in consideration of the second Pâda (*yúgyebhiḥ*). It is difficult to say who Agni’s companions are (the flames? the officiating priests?).

Note 3. Ludwig’s conjecture, *úpa stâyam karati*, is very ingenious. ‘He stealthily approaches them.’—On *upa-stâyam*, comp. also Bollensen, Zeitschrift der Deutschen Morgenl. Gesellschaft, XLVII, 586.

Note 4. The meaning of *svântâm*, which occurs here and in the obscure passage X, 61, 21 (*ádha gâvah úpamâtim kanâyâh ánu svântásya kásya kit párá iyuh*), is unknown. Possibly it is related to *svâtrâ*, which means something like ‘powerful’ or ‘prosperous.’

Note 5. The prayers? The oblations?

Note 6. *Api-sthitám* may have active or passive meaning, 'he who stands on somebody or something,' and 'he on whom somebody or something stands.'

Verse 5.

Note 1. The first Pâda (and probably also the fourth) belong to the metrical type described by H. O., Prolegomena, p. 68 seq.: the first part, before the caesura, consists of four syllables; and then the Pâda goes on as if it had the pentasyllabic opening.

Note 2. After Agni's abode in the Waters and in the wood has been mentioned in the first Pâda, the second Pâda possibly refers to his heavenly abode to which the adjective *upamá* ('highest') seems to point. Thus the 'highest skin' would be the sky. But Sâyana, who refers it to the Vedi, may possibly be right. His explanation would very well agree with the second hemistich.

MANDALA I, HYMN 146.

ASHTAKA II, ADHYÂYA 2, VARGA 15.

1. I praise Agni who has three heads and seven rays (or reins)¹, who is without flaw, sitting in the lap of his parents² and of whatever moves or is firm, who has filled (with his light) all the lights of Heaven.

2. The big bull has grown up to them¹; the ageless one who from here (from this world) distributes his blessings, the tall has stood up erect. He puts down his feet on the surface of the wide (Earth); his red ones² lick the udder (the cloud?).

3. Walking towards their common calf the two well-established¹ milch-cows² walk about in different directions. They measure interminable paths; they have invested themselves with all great desires.

4. Wise poets¹ follow his track² who in manifold ways protect the ageless one with their hearts. Wishing to acquire him they have searched the river³. He the Sun⁴ became visible to them, to the men⁵.

5. He is worthy to be looked for, round about in his race-courses, the noble who is to be magnified¹, the great one², in order that the small may live, as he, the all-visible liberal lord, has become a progenitor for those germs in many places.

NOTES.

The same *Rishi*. The metre is Trishubh.—No verse occurs in the other *Samhitâs*.

Verse 1.

Note 1. Sâyana refers the three heads of Agni to the three Savanas, or the three worlds, or the three sacrificial fires. The last explanation seems to be most probable. The seven reins (rays) are, according to Sâyana, the seven metres or the seven flames of Agni. The last explanation is recommended by III, 6, 2 (see below). But it is possible also to think of the seven priests (*sapta hotârah*).—Comp. II, 5, 2 (see below), and Taitt. Samhitâ I, 5, 3, 2 (to which passage Ludwig refers): *saptá te agne samîdhaḥ saptá gihvâḥ saptá rishayaḥ saptá dhâma priyâni*, &c.

Note 2. The parents are Heaven and Earth.

Verse 2.

Note 1. The text has the dual feminine; no doubt Heaven and Earth are meant.

Note 2. The horses or flames of Agni.

Verse 3.

Note 1. On *su-méka*, comp. the article of Prof. Windisch in Festgruss an Böhtlingk, p. 114.

Note 2. The cows seem to be Night and Dawn; comp. above, I, 95, 1; 96, 5. Night and Dawn are called *su-méke*, I, 113, 3.

Verse 4.

Note 1. The priests.

Note 2. I have translated *padám nayanti* in the way indicated by Atharva-veda XI, 2, 13. *viddhásya padanîh-iva*; comp. also Manu VIII, 44. Prof. Max Müller translates, ‘Wise poets lead (Agni) to the ageless place, keeping many things in their heart—or, lead the ageless Agni to his place (the sacrifice).’

Note 3. They have tried to find Agni in his proper dwelling, in the water.

Note 4. The Sun is here identified with Agni.

Note 5. On the form *nṛñ* standing for different cases,

compare Lanman, Noun-Inflection, 430; Bergaigne, Religion Védique, I, 136, note 1; Pischel, Vedische Studien, I, 42, and Göttinger Gel. Anzeigen, 1890, p. 541 seq.; Hillebrandt, Zeitschrift der Deutschen Morgenl. Gesellschaft, XLVIII, 420. Here it seems most natural to take *nr̄īn*, as Pischel has proposed, as standing for the dative plural. Bartholomae (Studien zur indogermanischen Sprachgeschichte, I, 118, comp. p. 48), referring to III, 14, 4, believes that *nr̄īn* (or, more correctly, **nr̄īm*), both here and there is genitive plural, and that Agni is called 'the sun of men' because men are able to light this sun themselves. To me it seems very doubtful that this is a Vedic idea, and as to the verse III, 14, 4, I believe that *nr̄īn* there is a regular accusative plural: Agni is called there, 'a sun that spreads out men over their dwellings.'

Verse 5.

Note 1. *Îlényah.* Comp. I, 1, 1, note 2.

Note 2. Agni may be called *mahāh*, 'the great one.' But it seems more natural to read *mahé*, the ancient pronunciation of which word before a word commencing with a vowel (*mahá'*) coincided, or nearly coincided, with that of *mahāh*. The translation then would be: 'he who is to be magnified in order that the great and the small may live.'

MANDALA I, HYMN 147.

ASHTAKA II, ADHYĀYA 2, VARGA 16.

1. How, O Agni, have the resplendent ones worshipped thee, aspiring through the powers of the Âyu¹, when² the gods, obtaining kith and kin of both races³ (human and divine?), rejoiced in the song of Rita (or Right)⁴?

2. Give heed to this my proffered hymn, O youngest one, which is most rich in liberal gifts¹, O self-dependent one! The one abuses thee, the other praises thee: I thy reverer revere thy body, O Agni²!

3. Thy guardians, O Agni, who saw and saved the blind son of Mamatâ from distress¹—he the possessor of all wealth has saved them who have done good deeds². The impostors, trying to deceive, have not deceived.

4. The niggard, O Agni, the harmful and malicious who injures us by falsehood: may the heavy spell recoil on him; may he injure his own body by his evil words¹.

5. And, O strong one, whatever mortal knowingly injures another mortal by falsehood: from such a one, O praised Agni, protect him who praises thee. Agni! Do not deliver us to distress.

NOTES.

The same *Rishi* and metre.—Verse 2 = VS. XII, 42; TS. IV, 2, 3, 4; MS. II, 7, 10. Verse 3 = RV. IV, 4, 13; TS. I, 2, 14, 5; MS. IV, 11, 5.

Verse 1.

Note 1. The Âyu seems to be Agni himself. Or is it admissible to interpret âyóh as standing *metri causâ* for âyávah? Then the hemistich would refer to the mythical sacerdotal tribe of the Âyus, the ancient worshippers of Agni. Comp., for instance, X, 7, 5; 46, 8. The translation would be, ‘How, O Agni, have the resplendent Âyus worshipped thee, aspiring with their powers?’

Note 2. ‘Because.’ M. M.

Note 3. Comp. VIII, 103, 7. ubhé toké tánaye dasma vispate párshi rádhah maghónâm.

Note 4. As to ritásya sáman, comp. Vág. Samh. XXII, 2, and ritásya slókah, Rig-veda IV, 23, 8. Our Pâda recurs IV, 7, 7 with the reading ritásya dháman.

Verse 2.

Note 1. With vákasah mámhishthasya compare mámhish-thâbhih matibhih, VIII, 23, 23.

Note 2. Cf. Aufrecht, Kuhn’s Zeitschrift, III, 200.

Verse 3.

Note 1. Dîrghatamas the son of Mamatâ is the reputed author of this section of the first Mandala which belongs indeed to a family of priests claiming descent from him. The story of the blindness of Dîrghatamas and of the distress into which he fell is told in the Mahâbhârata I, 4179 seq., ed. Calc.; comp. also Geldner, Vedische Studien, II, 145.

Note 2. Considering the construction of the whole verse from the grammatical point of view only, one will scarcely be tempted to translate otherwise than we have done. But it is rather strange that Agni is represented here as saving those very guardians by the aid of whom he has saved Mâmateya. The meaning which one should expect to find expressed, is rather that Agni, as he has saved Mâmateya by his guardians, has saved also, and will save, all pious worshippers. This meaning may be established

if we consider the construction of the verse as similar, for instance, to that of I, 37, 12 (vol. xxxii, p. 64): *máruṭah yát ha vaḥ bálam gánān akúkyavítana*, ‘O Maruts, with such strength as yours, you have caused men to tremble.’ Thus we may, I believe, translate here, ‘Agni! With such guardians as thine who have seen and saved the blind son of Mamatâ from distress, he, the possessor of all wealth (i.e. Agni), has saved all those who have done good deeds.’ Bergaigne (III, 191) understands the verse in the same way.

Verse 4.

Note 1. The Vedic idea of the evil deeds recoiling on the evil-doer himself has been treated of by Bergaigne, III, 190 seq.

MANDALA I, HYMN 148.

ASHTAKA II, ADHYÂYA 2, VARGA 17.

1. When Mâtarisvan . . .¹ had produced by attrition the Hotri; the . . .² who belongs to all gods, whom they have established among the human clans, shining like the sun, resplendent that (he might show his beautiful) shape—

2. They did not deceive him¹ who had granted a hymn (to the worshipper). Agni is my protection ; therewith he is satisfied. They took pleasure in all his² works—(in the works) of the singer who brought praise.

3. Whom the worshipful (gods)¹ took and placed in his own seat (as priest) with their praises : him they² have carried forward, taking hold of him in their search, hastening like horses that draw a chariot.

4. The marvellous one destroys many things with his jaws. Then¹ the resplendent one shines in the forest. Then the wind blows after his flame day by day as after the arrow of an archer, after a weapon that has been shot.

5. Him whom no impostors, no harmful foes¹, no harm-doers may harm when he dwells in (his mother's) womb, him the blind ones bereft of sight did not damage by looking at him². His own friends have protected him.

NOTES.

The same *Rishi* and metre.—Verse 1 = MS. IV, 14, 15.

Verse 1.

Note 1. The first Pâda is identical with the first Pâda of I, 71, 4 (see our note there) with the exception of the word vishtâh, instead of which that parallel passage has the reading ví-bhrîtah. It seems impossible to explain vishtâh, and the concurrence of the metrical irregularity in the same part of the Pâda—though metrical irregularities are not infrequent in this hymn—invites to a correction of the text. If ví-bhrîtah in I, 71, 4 (see note there) refers to Mâtarisvan, which I consider as doubtful, it would be easy to find for our passage an equivalent of that word little differing from the traditional vishtâh, namely, ví-sthitah: ‘when Mâtarisvan, standing in different places, had produced him by attrition.’ Of course whoever adopts a conjecture like this, can scarcely avoid understanding ví-bhrîtah in I, 71, 4 as an epithet of Mâtarisvan, not of Agni. Another way to correct our passage would be to put into the text a form derived from the root vish, ‘to accomplish a work,’ for instance, vishyâ (to be read as trisyllabic): ‘when Mâtarisvan by his effort,’ &c. Grassmann’s ví-sitah is quite improbable.

Note 2. Visvá-apsum (*Samhitâ* text, visvâpsum), evidently an epithet of Agni the Hotri, seems corrupt. Shall we read visvá-psum (‘endowed with all food’)—comp. VIII, 22, 12. hávam visvâpsum visvâvâryam—or visva-púsham (*Samh.*, visvâpúsham, ‘all-nourishing’) or visvá-apasam (‘doing all works’)? Also visvá-psnyam may be thought of. It is impossible, of course, to arrive at any certain conclusion.

Verse 2.

Note 1. ‘He’ seems to be Agni. Sâyaña, however, explains: dadânâm id agnaye kurvânam eva mâm. This would lead to a translation like this: ‘(The enemies) did

not deceive (me, the worshipper) who had addressed a hymn (to Agni).'

Note 2. On 'his' Sâyana remarks, 'yagamânasya mama.' But the word may refer to Agni.

Verse 3.

Note 1. There is no reason for abandoning here the usual meaning of *yagnîya*. On the gods seeking after Agni, comp. Bergaigne, I, 110.

Note 2. It is very probable, to say the least, that 'they' are again the gods.

Verse 4.

Note 1. Is the first át dissyllabic? More probably the Pâda is deficient by one syllable.

Verse 5.

Note 1. Two syllables are wanting before the caesura of the first Pâda.

Note 2. Was there a belief that a blind man by turning his blind eyes on somebody could do him harm? Possibly we might have to translate: 'Him (his foes) blind and bereft of sight did not damage though looking at him (i.e. though turning their blind eyes on him).'—Prof. Max Müller writes: 'Could it be: Even the blind saw, but did not injure him (andhâḥ apasyan ná dabhan); abhikhyâ, when he was seen, no longer in the womb?'

MANDALA I, HYMN 149.

ASHTAKA II, ADHYÂYA 2, VARGA 18.

1¹. Towards great wealth this lord of the house² advances³, the strong one in the abode of strong wealth. Let the stones honour him as he speeds forward.

2. He the manly (bull) as of men so of the two worlds, whose stream is drunk by living beings¹ in consequence of his renown—he who running forward has ripened in (his mother's) womb—

3. He who lighted up the . . .¹ stronghold, the racer, the sage, like a . . .² horse, shining like the sun, endowed with hundredfold life.

4. He who has a twofold birth (celestial and terrestrial), the flaming one has approached the three-fold light, all spaces of the atmosphere, the *Hotri*, the best sacrificer, in the abode of the Waters.

5. This is the *Hotri* having a twofold birth¹ who has bestowed all the best gifts, out of desire of glory, on the quick mortal who worships him.

NOTES.

The same *Rishi*. Metre, *Virâg*.—Verses 3–5 = SV. II, 1124–1126.

Verse 1.

Note 1. My translation of this verse differs from that of Pischel, *Ved. Studien*, II, 100.

Note 2. On *pátiḥ dán*, comp. Hübschmann, *Vocalsystem*, 142; Bartholomae, *Arische Forschungen*, I, 70; Joh. Schmidt, Kuhn's *Zeitschrift*, XXVII, 309; Pischel, *Vedische Studien*,

II, 93 seq.; Bartholomae, Indogermanische Forschungen, III, 100 seq.

Note 3. Comp. X, 93, 6. maháḥ sá rāyāḥ ā ishate.

Verse 2.

Note 1. Comp. I, 80, 4, and similar passages, in which the waters are called *gīvā-dhanyāḥ*, ‘the prize (of contests) which living beings have gained.’

Verse 3.

Note 1. We do not know what *nārminī* is. Possibly in this word two words, *ná árminī*, are contained, so that the particle *ná* would be repeated in each of the three Pâdas. The translation would then be: ‘he who lighted up the *árminī* (?) like a stronghold.’

Note 2. I place no confidence in the attempts to find the meaning of a word like *nabhanŷah* with the aid of etymology only. The same word occurs in I, 173, 1 as an epithet of the Sâman which the priest, who is compared to a bird, sings (*gáyat sáma nabhanŷam yáthâ véh*). It occurs also in VII, 42, 1. *prá krandanúḥ nabhanŷasya* *vetu*. The connection in which these words stand, seems to show that the meaning is: ‘the noise of the sacrificial fire shall arise;’ very probably the fire is compared to a horse, and its noise to the neighing of that horse. Thus *nabhanŷa* would be in VII, 42, 1, quite as in our passage, an epithet of a horse. This epithet may refer either to the swift motion of the horse and of the Sâman ascending to the gods, or more probably to the gay voice of the horse, the loud noise of the Sâman.

Verse 5.

Note 1. Two syllables are wanting in the first Pâda.

MANDALA I, HYMN 150.

ASHTAKA II, ADHYÂYA 2, VARGA 19.

1. I thy indigent¹ worshipper say much to thee,
O Agni, dwelling in thy protection as (in the pro-
tection) of a great impeller².
2. Away even from the libation of a rich man who
is feeble, who is a niggard, who never comes forward
and does not care for the gods.
3. The mortal (who worships thee ?), O priest, is
brilliant, great, most powerful in heaven. May
we, O Agni, addicted to thee, be always foremost.

NOTES.

The same *Rishi*. Metre, Ushnih.—Verse 1 = SV. I, 97.

VERSE 1.

Note 1. On arí, see Bergaigne, Religion Védique, II, 218.

Note 2. Or, 'of the great impeller'—the Sun-god who impels or stimulates his horses? Comp. VI, 6, 6?

MANDALA I, HYMN 188.
ASHTAKA II, ADHYÂYA 5, VARGA 8-9.

ÂPRÎ HYMN.

1. Being kindled thou reignest to-day, a god with the gods, O conqueror of thousandfold (wealth)! As messenger, as a sage, carry the oblations (to the gods).

2. O Tanûnapât! For him who walks in righteousness the sacrifice is anointed with honey. May he¹ grant thousandfold food.

3. Receiving libations, worthy of being magnified¹ bring hither to us the worshipful gods. Agni! Thou art a winner of thousandfold (bliss).

4. They have spread with might the eastward-turned sacrificial grass, blessing (our tribe) with a thousand men¹, (at the place) where you reign, O Âdityas!

5. The Prince, the Sovereign, the mighty ones, the eminent ones¹, the (Divine) Doors, which are many and more than many, have sent forth streams of ghee.

6. Adorned with gold, wearing beautiful ornaments you verily reign high¹ in your splendour. Sit down here, ye two Dawns².

7. May the two fine-voiced divine Hotris, the sages, perform as the first this sacrifice for us.

8. Bhâratî! I/â! Sarasvatî! All ye (goddesses) whom I invoke, promote us to splendour.

9. Tvashtri indeed, the eminent (god) has shaped all forms, all cattle. Do thou by sacrifice produce their increase.

10. Yield up by thyself, O tree, (the sacrificial food) to the abode of the gods¹. May Agni make the offerings relishable.

11. Agni going in front of the gods is anointed with this Gâyatra song; he shines when Svâhâ is pronounced (over the oblations).

NOTES.

The *Rishi* is Agastya, the metre Gâyatri. This Âpri hymn is closely related to hymn X, 110, the author of which no doubt knew and imitated our hymn.—No verses occur in the other *Samhitâs*.

Verse 2.

Note 1. I have taken dâdhat as a third person, the subject being Tanûnapât. But it may be a participle referring to *yagnâh*: ‘the sacrifice which procures thousandfold food is anointed with honey.’

Verse 3.

Note 1. The text has *īdyah*.

Verse 4.

Note 1. ‘This is the Dasavîra sacrifice of the Sâktyas. Ten valiant sons are born to those who perform it.’ Pañkavimsa Brâhmaṇa XXV, 7, 4.

Verse 5.

Note 1. These are evidently names of the divine doors.—As to the nominative *dûrah*, see Lanman, p. 486.

Verse 6.

Note 1. On adhi-vi-râg, comp. IX, 75, 3. ádhi triprishthâh ushásah ví râgati.

Note 2. I.c. Dawn and Evening.

Verse 10.

Note 1. Literally: ‘to the abode, for the gods.’ Comp. the corresponding verse (10) of the Âpri hymn X, 110. devânâm pâthah.

MANDALA I, HYMN 189.

ASHTAKA II, ADHYÂYA 5, VARGA 10-11.

1. Agni! Lead us to wealth on a good path,
O god who knowest all rules. Drive away from us
sin which leads us astray. We will offer to thee
the fullest praise.

2. Agni! Thou who art young, help us safely
across all difficulties. Be for us a broad, large,
wide stronghold, for our kith and kin, with luck
and weal¹.

3. Agni! Drive away from us all plagues. (Then)
they shall plague¹ peoples who do not stand under
Agni's protection. (Give) us back again the earth,
O god, together with all the immortals, O worshipful
one, that it may go well with us.

4. Protect us, Agni, with thy unwearied guardians,
thou who flamest in thy beloved seat. May no
danger, O youngest of the gods, attain thy praiser,
not now nor in future, O mighty one!

5. Do not deliver us, O Agni, to the harmful foe,
to the greedy one, to the impostor, to misfortune.
Do not surrender us, O mighty one, to one who has
teeth, who bites, nor to one who has no teeth, nor
to one who will hurt us.

6. May a (god) like thee, O Agni, who art born
according to *Rita*, being praised spread out a shelter
for the body (of the worshipper that protects) from
every one who tries to harm or to revile him. For
thou, O god, art a descrier¹ of everything that leads
us astray.

7¹. Thou, O Agni, distinguishing both (kinds of men, the pious and the impious, or the Aryans and the Dasyus²), eagerly approachest (Aryan) men at (the time of) the advancing (day)³, O worshipful one. At (the time of) rest thou hast become governable to the man (or, to Manu; or, thou art to be praised by men⁴); thou art to be smoothed down like a horse⁵ by the Usigs.

8. We have pronounced our invocations, I the son of Mâna¹, before this mighty Agni. May we obtain (our wishes) through a thousand *Rishis*. May we find a food-giving . . . rich in quickening rain².

NOTES.

The same *Rishi*. Metre, Trishubh.—Verse 1=VS. V, 36; VII, 43; XL, 16; TS. I, 1, 14, 3; 4, 43, 1; TB. II, 8, 2, 3; TÂ. I, 8, 8; MS. I, 2, 13; IV, 10, 2; 14, 3. Verse 2=TS. I, 1, 14, 4; TB. II, 8, 2, 5; TÂ. X, 2, 1; MS. IV, 10, 1; 14, 3. Verse 3=TB. II, 8, 2, 4; MS. IV, 14, 3.

Verse 2.

Note 1. ‘For health and wealth,’ M. M.; see vol. xxxii, p. 193.

Verse 3.

Note 1. If the accent is correct (*Samh. abhyámanta*, *Pad. abhí ámanta*), the clause, though containing no subordinating word, must be understood as standing in logical dependence on the following, or—which in our case seems more probable—on the preceding clause. Examples of this kind have been collected by Delbrück, *Altindische*

Syntax, p. 43.—That *krishtiḥ* should be nominative is very improbable; comp. Lanman, Noun-Inflection, 393. See also Leo Meyer, Kuhn's Zeitschrift, XVI, 9.

Verse 6.

Note 1. Prof. Max Müller (vol. xxxii, p. 229) translates, ‘For thou, god, art the deliverer from all assaults;’ he derives *vishpát* ‘from vi and spas, to bind.’

Verse 7.

Note 1. This verse has been treated of by Geldner, *Vedische Studien*, II, 156, 158.

Note 2. Geldner (*loc. cit.*, 156) proposes two explanations for *ubháyân*. It may refer either to the pious and the impious spoken of in the preceding verses, or to *prapitvám* and *abhipitvám*, which words Geldner believes to be masculine. I do not attach such weight to the Avestic *frapi-thwô* (*Vend. III, 3*) as to draw, with Geldner, a conclusion from this word on the gender of the Vedic *prapitvá*, and in every case I think that this explanation of *ubháyân* is very forced, while it is natural to refer *ubháyân* to the pious and impious, or as we may express it in conformity with Vedic ideas, to ‘men’ (comp. *mánushaḥ* Pâda 2, *mánave* Pâda 3), i. e. Aryans, and Dasyus (see VIII, 50, 8; 98, 6; IX, 92, 5). Then *ubháyân* *ví vidvân* would have exactly the same meaning as the words in I, 51, 8. *ví gânihi áryân yé ka dásyavaḥ*.

Note 3. On *prapitvá* we have the two ingenious discussions of Geldner, *Vedische Studien*, II, 155 seq., and of Bloomfield in the fifth series of his Contributions to the interpretation of the Veda, p. 24 seq. In my opinion Bloomfield has not succeeded in proving that the words ending in -*pitvá* (*prapitvá*, *abhipitvá*, *sapitvá*, &c.) contain the stem *pitú*, ‘sap, drink, nourishment’ and that *prapitvá* means the morning-pressure of Soma, which is usually designated as *prâtaḥsavana*, *abhipitvá*, the evening-pressure or the *tritiya-savana*. I do not think it necessary, how-

ever, to examine here the single points of his interesting and elaborate discussion, for it seems to me that Geldner has conclusively shown that the meaning of these words is different from what Bloomfield believes it to be: *abhipitvá*, as Geldner (p. 155) states, is 'Erholung,' 'Rast,' and 'die Zeit des Rastens,' 'Feierabend,' 'Abend'; *prapitvá* (p. 178), on the other hand, means 'Vorlauf,' 'das aufs Ziel Zugehen,' 'die vorgerückte Tageszeit.'

Note 4. *Sāsyah*, 'governable,' does not give an impossible meaning. But should we not have to correct *sāmsyah* 'thou art to be praised by men?'

Note 5. On *akráh*, comp. *Vedische Studien*, I, 168, and above, I, 143, 7.

Verse 8.

Note 1. Mâna is another name of Agastya. See *Zeitschrift der Deutschen Morg. Gesellschaft*, XLII, 221.

Note 2. On the last words of the hymn—the regularly repeated conclusion of the Agastya hymns—see M. M., vol. xxxii, p. xx, and also Bartholomae, Bezzenger's Beiträge, XV, 212. I do not think it very probable that *ishá* is here the name of an autumn month, as found in the *Satapatha Brâhmaṇa* and others of the more modern Vedic texts; to me it would seem rather strange that such a prayer for the fertility of that month should have formed, among the Agastyas, the standing conclusion of their sacrificial hymns. But the names of the two months *ishá* and *ûrgá* seem to point to the existence of two adjectives meaning 'giving food' and 'giving sap.'—Then follows *vrigána*, used as a masculine. Geldner (*Vedische Studien*, I, 151) indicates the following passages, in which he believes that this masculine *vrigána* occurs: V, 44, 1; VI, 35, 5; VII, 32, 27; X, 27, 4; and the concluding Pâda of the Agastya hymns. Of these passages the two first seem to be open to doubt as to the correctness of the text. In V, 44, 1 the true reading may be *pratikinám vríshanam* dohase; comp. verse 3, *vríshâ sisuh*, and I, 173, 6, where possibly *vríshanam* should be read instead of *vrigánam* (Göttinger

Gelehrte Anzeigen, 1890, 417). In VI, 35, 5 I propose to read *vrinagam* (Gött. Gel. Anzeigen, loc. cit., 416). In VII, 32, 27 and X, 27, 4 *vrigánâ* (Padap. *vrigánâh*; the letter d follows) and *vrigáneshu* seem to be masculine, though it is not absolutely impossible to see in these forms the nom. plur. and loc. plur. of the neuter *vrigána*. But I believe that any attempts to derive conclusions from these three passages on the meaning of the masculine *vrigána* are hopeless.

MANDALA II, HYMN 1.

ASHTAKA II, ADHYÂYA 5, VARGA 17-19.

1¹. Thou, O Agni, the flaming one, (art born) from out the Heavens², thou (art born) from out the Waters and the stone (the flint); thou (art born) from out the forests and the herbs; thou art born bright, O Lord of men, (as belonging) to men³.

2¹. To thee, O Agni, belongs the Hotri's and the Potri's office exercised at the appointed season; to thee belongs the office of the Neshtri; thou art the Agnidh² for the righteous. To thee belongs the office of the Prasâstri; thou actest as an Adhvaryu, and thou art the Brahman and the master of the house in our house³.

3¹. Thou, O Agni, art Indra, a bull among (all) beings. Thou art the wide-ruling Vishnu, worthy of adoration. Thou art the Brahman, a gainer of wealth, O Brahmanaspati². Thou, O Vidhartri (i. e. who keepest asunder all things), art united with Puramdhhi (or the Liberality of the gods)³.

4. Thou, O Agni, art the king Varuna whose laws are firm; thou becomest Mitra, the wondrous one, worthy of being magnified. Thou art Aryaman, the lord of beings, whom I may enjoy¹. Thou, O god, art Amsa², desirous of distributing (goods) in the assembly³.

5. Thou, O Agni, being Tvaṣṭri, (grantest) to thy worshipper abundance in heroes. To thee, who art accompanied by the (divine) wives¹, who art great like Mitra, belongs relationship². Thou,

the quick inciter³, givest abundance in horses.
Thou, rich in wealth, art the host of men⁴.

6. Thou, O Agni, art Rudra, the Asura of the high Heaven¹; thou, being the host of the Maruts, rulest over nourishment. Thou goest along with the flame-coloured Winds, bringing happiness to our home. Thou, being Pûshan, protectest thy worshippers by thy own might.

7. Thou, O Agni, art a giver of wealth to him who does service to thee¹; thou art the god Savitri, a bestower of treasures. Thou, being Bhaga, O lord of men, rulest over wealth. Thou art a protector in his house to him who has worshipped thee².

8. Towards thee, in the house, the lord of the clan, O Agni, the clans strive, towards thee, the bounteous king. Thou with the beautiful face possessest all things. Thou art equal to thousands, to hundreds, to ten (of others).

9. Thee, O Agni, men (make) their father by their sacrifices¹; thee who shinest with thy body they (invite) to brotherhood by their (sacrificial) work. Thou becomest a son to him who has worshipped thee. As a kind friend thou protectest against attack.

10. Thou, O Agni, art *Ribhu*, to be adored when near. Thou rulest over strength¹, over wealth rich in food. Thou shinest², thou burnest for the sake of giving (wealth). Thou art a hewer³, an expander of sacrifice.

11. Thou, Agni, O god, art Aditi to the worshipper. Thou, being Hotrâ Bhâratî¹, growest strong by prayer. Thou art *Idâ*, living a hundred winters, for (the increase of) ability. Thou, the killer of *Vritra*, O Lord of wealth, art Sarasvatî².

12. Thou, O Agni, well kept, art the highest vital power. In thy lovely colour and in thy appearance (dwell all) beauties. Thou art great strength that carries us forward. Thou art abundant wealth, extending on all sides.

13. The Âdityas have made thee, O Agni, their mouth; the bright ones have made thee their tongue, O Sage. The Râti-sâk gods (i.e. the 'bounteous' gods) accompany thee at the sacrifices. In thee the gods eat the offering which is offered to them.

14. In thee, O Agni, with (thy) mouth¹ all the guileless² immortal gods eat the offering which is offered to them. Through thee the mortals taste their drink. Thou hast been born, the bright one, as the child of the plants.

15¹. Thou art united with them and equal to them in strength, O well-born Agni, nay, thou surpassest them, O god, when thy power² has expanded here in its greatness over Heaven and Earth, over both worlds.

16. The liberal lords who pour out, O Agni, over thy praisers gifts at the head of which there are cows¹, the ornament of which are horses: lead both ourselves and them to welfare. May we speak loud in the assembly², rich in valiant men.

NOTES.

The *Rishi* is Gritsamada, the metre *Gagati*.—Verse 1=VS. XI, 27; TS. IV, 1, 2, 5; TÂ. X, 76, 1; MS. II, 7, 2. Verse 2=RV. X, 91, 10. Verse 6=TS. I, 3, 14, 1; TB. III, 11, 2, 1. Verse 13=TB. II, 7, 12, 6.

Verse 1.

Note 1. Among the numerous texts which treat of the different origins of Agni (see Bergaigne, I, 20 seq.), especially the following two verses may be compared with this passage: VI, 48, 5. *yám ápaḥ ádrayah vánâ gárbhām ritásya píprati sáhasâ yáḥ mathitáḥ gáyate nríbhiḥ príthivyáḥ ádhi sánavi*; X, 45, 1. *diváḥ pári prathamám gagñe agníḥ asmát dvitíyam pári gátávedáḥ tritíyam apsu nrímanáḥ ágasram índhána enam garate svádhíḥ*.

Note 2. The text (*dyúbhiḥ tvám ásusukshániḥ*) seems to be corrupt. I believe that *tvám*, which is so frequently repeated through this verse and through the next verses, has been put here in the wrong place, and that we should read, *dyúbhyāḥ á susukshániḥ*.

Note 3. With the last words of this verse, comp. the conclusion of verse 14.

Verse 2.

Note 1. This whole verse is repeated, X, 91, 10.

Note 2. In my opinion there is no doubt that instead of the traditional reading, *agnít*, the correct form is *agnít̄*. The word is a compound of *agní* and *idh* and means 'the inflamer of the fire.' Cf. M. M., Hist. of A. S. L., 1859, pp. 450, 469.

Note 3. This is the most ancient list of the 'seven priests,' by the side of whom the *grihá-pati* or 'master of the house' is mentioned as the eighth. Comp. the formula in which the Adhvaryu names the officiating priests, Kátyâyana IX, 8, 8 seq., and see the remarks of Weber, Indische Studien, X, 141, 376, and my own exposition, Religion des Veda, 383 seq., 396. The 'Brahman' mentioned in our verse is the *Brâhmaṇâkkhamsin* of the later ritual. Comp. Kátyâyana IX, 8, 11; Satapatha Brâhmaṇa IV, 6, 6, 5.

Verse 3.

Note 1. On verses 3-6, see von Bradke, Dyâus Asura, p. 52 seq.

Note 2. *Brihaspati* or *Brahmanaspati* is the Brahman among the gods. But it is doubtful whether the title of Brahman in this connection should be understood in the later technical sense of the word, as the *Ritvig* who has to superintend the whole sacrifice. Comp. H. O., Religion des Veda, 396, note 1.

Note 3. *Vidhartṛi* seems to be here another name of Bhaga; comp. VII, 41, 2. bhágam huvema . . . yáḥ vi-dhartā). It is known that no god is so frequently mentioned in connection with Puramdhī as Bhaga. The passages have been collected by Grassmann in his Dictionary, s. v. púram-dhi.

Verse 4.

Note 1. Prof. von Bradke (*Dyāus Asura*, 53) believes that the text is corrupt; he thinks that the fourth Pāda may have occupied the place of a lost continuation of the relative clause, yásya sam-bhúgam. I cannot but share the feeling on which Prof. von Bradke's remark rests, though I do not believe that the solution of the difficulty which he proposes is very probable. Could not the correct reading be yâsi (instead of yásya) sam-bhúgam, 'thou goest to the enjoyment (of goods)?' Comp. VI, 71, 6, where the traditional text has vâmásya hí ksháyasya deva bhûreḥ, and ksháyasya doubtless should be changed into ksháyasi.

Note 2. On *Amsa*, as one of the Ādityas, comp. Bergaigne, III, 39, 99.

Note 3. *Vidáthe*: comp. the note on I, 31, 6. It is tempting to conjecture *vidhaté* (comp. verse 5), but there is no necessity for such a conjecture. Comp., for instance, VI, 24, 2. *vidáthe dâti vágam*.

Verse 5.

Note 1. Gnâvâḥ should be read without accent, as Grassmann, Prof. Weber, and M. Henry (*Revue Critique*, Jan. 12, 1891, p. 23) have seen. Cf. Lanman, 518, 519.

Note 2. The meaning probably is, 'Thou art related to the other gods and to men,' or 'Thou art related to us.' Comp. VIII, 27, 10; 73, 12.

Note 3. Agni seems to be identified here with Apâm napât, who frequently is called âsu-héman. Comp. Windisch, Festgruss an Roth, 143 seq.

Note 4. The men, of course, are the Maruts, as is shown by the well-known use of sárdhaḥ (cf. vol. xxxii, p. 67 seq.).

Verse 6.

Note 1. Comp. von Bradke, Dyâus Asura, 53 seq.

Verse 7.

Note 1. As to aramkrîte, cf. VIII, 67, 3.

Note 2. Or, thou art a protector to him who has worshipped thee in his house.—Among the various ways for explaining or removing the metrical deficiency of the last Pâda the correction dáme á (for dáme) is recommended by verse 8.

Verse 9.

Note 1. Ishtíbhiḥ, standing by the side of sámyâ, seems to be derived from the root *yag*. Thus īgé, īgâná stand by the side of *sasamé*, *sasamâná*.—Cf. ishtíbhiḥ matíbhiḥ, II, 18, 1.

Verse 10.

Note 1. The names of the three Rîbhus are *Rîbhu*, *Vâga*, *Vibhvan*. The word *vâga* used here evidently alludes to the second of these names.

Note 2. Bergaigne (Religion Véd., II, 406) no doubt is right in believing that the verb ví bhâsi ('thou shinest') alludes to the name Vibhvan. Comp. X, 91, 1. vibhúḥ vibhâvâ.

Note 3. Vi-síkshuḥ again seems to convey an allusion to the *Rîbhu* myth. When dividing the cup of *Tvashtri* into four cups, the *Rîbhus* say, sákhe ví siksha (IV, 35, 3). This ví siksha and the corresponding adjective vi-síkshu should be derived from the root *sas*, 'to cut to pieces.'

Verse 11.

Note 1. Here we have the three goddesses of the Ápri hymns, Bhâratî, Idâ, and Sarasvatî. Of the goddess

Bhâratî the full name is given, Hotrâ Bhâratî, i.e. ‘the Offering of the Bharatas.’ Comp. Bergaigne, I, 322 seq.

Note 2. Comp. VI, 61, 7, where Sarasvatî is called *vritraghnî*.

Verse 14.

Note 1. Or ‘through (thee who art their) mouth.’

Note 2. Comp. I, 19, 3. *vísve devâsah adrúhaḥ*; vol. xxxii, pp. 53, 55.

Verse 15.

Note 1. On this verse, compare Pischel, *Vedische Studien*, I, 97:

Note 2. On *prikshâḥ*, see above, I, 127, 5, note 1.

Verse 16.

Note 1. On gó-agra, compare Pischel, *Vedische Studien*, I, 51.

Note 2. Vidáthe: comp. the note on I, 31, 6.

MANDALA II, HYMN 2.

ASHTAKA II, ADHYÂYA 5, VARGA 20-21.

1. Increase *Gâtavedas* by your sacrifice¹, worship Agni for ever with your offering and your prayer²—him who has been kindled, the receiver of good offerings, the solar hero, the heavenly *Hotri*, the charioteer³ in our settlements⁴.

2. For thee Nights and Dawns have been lowing, O Agni, as milch-cows in the folds for their calf¹. A steward², as it were, of Heaven, thou shonest on the human tribes, O bountiful one, on continuous nights³.

3. The gods have set him to work, as a steward¹ of Heaven and Earth, endowed with wonderful power, at the bottom of the air: Agni who is well known like a chariot², brightly shining, deserving of praise like Mitra (or, like a friend) in (human) dwellings.

4. They have established him who grows in the air, in his house, the serpent¹ with beautiful splendour like gold², the winged (son?) of *Prisni*³ who lights up with his eyes both tribes (of gods and of men), like a guardian of the way (?)⁴.

5. May he, the *Hotri*, encompass the whole sacrifice. Men strive towards him with offerings and prayer. (Agni) with golden jaws¹, hurrying around in the growing (plants)², lighted up the two worlds like the Sky with the stars.

6. Thus mayst thou, being brightly kindled for our welfare or being exhausted (?)¹, shine upon us with thy wealth. Carry hither to us the two

worlds for the sake of happiness, Agni, O god, that they may eagerly partake² of the offering of the man (or, of Manus).

7. Give us, Agni, mighty, give us thousandfold (gifts). Open strength for us like a door¹ for the sake of glory. Make Heaven and Earth inclined towards us through (our) spell. Make the Dawns shine like the brilliant Sun.

8. Being kindled after dawns and nights may he shine with his red light like the sun, Agni, being a good sacrificer with the help of the offerings of man (or, of Manus)¹, the king of the clans, and the welcome guest of Âyu.

9. Thus, O Agni, ancient one, our human prayer has prospered among the immortals who dwell in the great heaven. May the cow¹ when milked, yield² freely to the singer in our settlements hundredfold (wealth) of all kinds.

10. May we, O Agni, (attain) bliss in valiant men by our racers, or may we shine over (all) people by our sacred spells. May our unconquerable lustre beam on high like the sun over the fivefold dwellings (of the five peoples).

11. Be thou, O mighty one, worthy of praise among us, (thou) from whom the well-born, liberal (lords) have sought nourishment¹, unto whom the strong ones, O Agni, go for sacrifice, who shinest in thy abode among (the worshipper's) own kith.

12. May we both, O Gâtavedas, the praisers and the liberal (lords), be in thy protection, O Agni. Help us to good, resplendent, abundant wealth which is accompanied by offspring, by good progeny.

NOTES.

The same *Rishi* and metre.—Verse 7 = TS. II, 2, 12, 6; MS. IV, 12, 2.

Verse 1.

Note 1. In this Pâda one syllable is wanting. It may be thought that the first word should be pronounced *iagnéna*. For supplying the missing syllable by conjecture there would, however, be many ways. Comp. also H. O., *Hymnen des Rig-veda*, I, p. 79.

Note 2. Tánâ girâ : comp. I, 38, 13 (vol. xxxii, p. 82).

Note 3. Dhû/h-sádam. The exact meaning is, ‘who occupies a decisive position.’

Note 4. Vrigáneshu : comp. I, 60, 3, note 2.

Verse 2.

Note 1. Comp. VIII, 88, 1. abhí vatsám ná svásareshu dhenávah índram gîrbhíh navâmahe.

Note 2. See I, 58, 7, note 1.

Note 3. See Lanman, p. 482; Gaedicke, p. 89. ‘During continuous nights.’ M. M.

Verse 3.

Note 1. See I, 58, 7, note 1.

Note 2. Cf. VIII, 84, 1. rátham ná védyam.

Verse 4.

Note 1. I follow the conjecture of Böhtlingk-Roth, who propose to read hvârám. Comp. Atharva-veda IV, 1, 2 (Âsvalâyana Srautasûtra IV, 6, 3; Sânkhâyana Srautasûtra V, 9, 7). surúkam hvârám. The meaning of the word is conjectural; comp. I, 141, 7, note 1. If we read hvâré, the translation could be ‘ brilliant like gold. in a hidden place.’ (M. M.)

Note 2. Comp. Pischel, *Vedische Studien*, I, 52.

Note 3. Or, the winged (bird) of Prisni? No other passages which make Agni the son (or the bird) of Prisni are known to me.

Note 4. The accent of pâthás points to a genitive, dependent on pâyúm, of a word which is, however, different from páthas. Grassmann thinks that pâthás is a lengthening for pathás, but Lanman (Noun-Inflection, 470) is quite right in observing that this is hard to believe in the first syllable of a Pâda. Should we not correct the text and read pathâh (gen. sing. governed by pâyúm)? The reading pâthâh may be due to the influence of the neighbourhood of pâyúm.

Verse 5.

Note 1. See vol. xxxii, p. 301.

Note 2. Comp. X, 92, 1. súshkâsu hárinîshu gárbhurat.

Verse 6.

Note 1. Ludwig translates sam-dadasvân: 'zum heile [dich selber] aufreibend;' Grassmann, 'oder seist erloschen du ;' Gaedicke (p. 89), 'und wenn du verlöschest ;' Griffith, 'a liberal giver ;' Neisser (Bezzenberger's Beitr. XIX, 286), 'deine Kunst zusammennehmend.' Sâyana says, 'sam-dadasvân samyak prayakkhan.' Prof. Max Müller suggests, 'being a liberal benefactor.'

Note 2. There was no reason for correcting devâ-vítaye as Ludwig once proposed. He has himself abandoned this conjecture.

Verse 7.

Note 1. As to this metaphor ('opening' strength or the like), comp. VIII, 5, 21. utá nah divyâh íshaḥ... ápa dvârâ-iva varshathaḥ, and the passages collected by Dr. Hirzel, Gleichnisse und Metaphern im Rig-veda (Leipzig, 1890), 103.

Verse 8.

Note 1. The third Pâda is repeated in X, 11, 5.

Verse 9.

Note 1. The milch-cow of course is the prayer.

Note 2. Isháni seems to be an infinitive like parsháni nesháni tarisháni (Delbrück, Altindisches Verbum, 227; Neisser, Bezzenger's Beiträge, XX, 43). I believe it to come from the root ish, 'to incite.' As to the syntactical peculiarities of these infinitives, comp. Delbrück, Altindische Syntax, 416.

Verse 11.

Note 1. Ishay is a denominative from ish, as ūrgay is derived from ūrg (comp. Ásvalâyana Srautasûtra V, 7, 3).

MANDALA II, HYMN 3.

ASHTAKA II, ADHYÂYA 5, VARGA 22-23.

ÂPRÎ HYMN.

1. Agni being kindled, set down on the earth, has stood up with his face towards all worlds. May the Hotri, the purifier, the ancient, wise one, may god Agni sacrifice to the gods, he who is worthy (of being the sacrificer).

2. Narâsamsa, anointing the abodes (of the sacrifice), equal by his greatness to the three heavens, endowed with beautiful light, moistening the offering, his mind being intent on scattering ghrita—may he anoint the gods on the summit of sacrifice.

3. Being magnified¹ in our mind, Agni, sacrifice for us to-day to the gods before the human (sacrificer)², thou who art worthy (of being the sacrificer). Conduct hither the unshakable host of the Maruts. Sacrifice, O men, to Indra who sits on the Barhis.

4. O divine Barhis! On this (Barhis) which is large, rich in valiant men, which has been spread on this Vedi (or sacrificial altar) rich in gain, ready for wealth, which is anointed with ghrita, sit down, O Vasus, O Visve devâs, O Âdityas¹ worthy of worship!

5. May the divine doors which are easily passable, open themselves wide when invoked with adoration. May they, the far-embracing, undecaying ones, open wide, purifying our glorious race¹ which is rich in valiant men.

6. May Dawn and Night, grown strong from of

old, joyful like two birds (?)¹, (do) their work well for us—they who weave, turned towards each other, the stretched-out warp, the ornamented form of the sacrifice², (the two goddesses) flowing with plenty, rich in milk.

7. May the two divine Hotris, the first ones, very knowing, very marvellous, perform the sacrifice rightly with their (sacrificial) verse. Sacrificing to the gods they anoint (them)¹, observing the right time, on the navel of the Earth, over the three ridges (of the three worlds).

8. May Sarasvatî, the accomplisher of our prayer, may the goddess Iâ, all-victorious Bhâratî—may the three goddesses, according to their wont, sit down on this Barhis and protect it, the faultless shelter.

9. Through (the god's) hearing (our prayer) a manly son is born (to us), tawny-coloured, rich in gain, bringing vigour, loving the gods. May Tvashtri deliver for us a son, the navel (i.e. the tie that binds generations together), and may he then go to the abode of the gods.

10¹. May the tree (i. e. the sacrificial post) stand by, letting loose (the offering which goes to the gods). May Agni make the offering ready in consequence of our prayers. May the prescient divine butcher carry the thrice-anointed offering to the gods.

11. He¹ is joined with ghrita². His womb (on the altar) is ghrita. He rests on ghrita. His abode is ghrita. Carry hither (the gods) according to thy wont! Rejoice³! Carry, O bull, the offering, over which the Svâhâ has been spoken, (to the gods).

NOTES.

The same *Rishi*. Metre, Trishṭubh ; verse 7 : *Gagatî*.—
Verse 9=TS. III, 1, 11, 2 ; TB. II, 8, 7, 4 ; MS. IV, 14, 8.
Verse 11=VS. XVII, 88 ; TĀ. X, 10, 2.

Verse 3.

Note 1. The text has *īlitāḥ*. Comp. above, I, 1, 1,
note 2.

Note 2. Comp. X, 53, 1. *ní hí sátsat* (scil. *agníḥ*) *ántaraḥ pūrvāḥ* *asmát*.

Verse 4.

Note 1. It is very probable that the poet intends to distinguish the Vasus, the Visve devâs, and the Âdityas as three categories of gods. But then we should expect the accent *ādityāḥ*. Comp. VII, 51, 3. *ādityāḥ vísve marútaḥ ka vísve devāḥ ka vísve* ; X, 125, 1. *ahám rudrébhīḥ vásubhiḥ karāmi ahám ādityāḥ utá visvádevaiḥ*.

Verse 5.

Note 1. Comp. the *Grīhya* Mantra addressed to the Mekhalâ, of which it is said ‘*varṇam pavitram punatî naḥ ḍagât*’ *Sāṅkhâyana Grīhya* II, 2, 1, &c.

Verse 6.

Note 1. The meaning of *vayŷa* (comp. IX, 68, 8) is uncertain. Possibly it is derived from *ví*, ‘the bird.’ According to Sâyaṇa it would mean ‘weavers’ (*vânakusale iva*). *Vayŷeva* may be *vayŷe iva* (dual feminine), in spite of the artificial theory of the *Pragṛīhya* vowels; see Lanman, p. 361; H. O., *Hymnen des Rig-veda*, I, 456. Or it may be *vayŷâ iva*, dual masculine or singular feminine (comp. VII, 2, 6).

Note 2. Comp. VII, 42, 1. *adhvarásya pésah*.

Verse 7.

Note 1. Comp. VIII, 39, 1. agníḥ devāñ anaktu naḥ.

Verse 10.

Note 1. With the first hemistich compare especially, III, 4, 10 (see below).

Verse 11.

Note 1. 'He' of course is Agni.

Note 2. Differing from M. M., vol. xxxii, p. 185, I take ghrītam as an accusative.

Note 3. Comp. III, 6, 9 (see below).

MANDALA II, HYMN 4.

ASHTAKA II, ADHYÂYA 5, VARGA 24-25.

1. I call for you Agni, shining with beautiful shine, praised with beautiful praise¹, the guest of the clans, the receiver of fine offerings, who is desirable like Mitra (or, like an ally), *Gâtavedas* the god, among godly people.

2. The *Bhrigus* worshipping him in the abode of the waters¹ have verily² established him among the clans of *Ayu*. Let him surpass all worlds, Agni, the steward of the gods³, the possessor of quick horses.

3. The gods have established beloved Agni among the human clans as (people) going to settle (establish) Mitra¹. May he illuminate the nights that are longing (for him), he who should be treated kindly by the liberal (worshipper) in his house.

4. His prosperity is delightful as good pasture (?)¹; delightful is his appearance when the burning one is driven forward, he who quickly shaking his tongue among the plants waves² his tail mightily like a chariot-horse.

5. When they praised¹ to me the monstrous might of the eater of the forests², he produced his (shining) colour as (he has done) for the *Usigs*³. With shining splendour he has shone joyously, he who having grown old has suddenly become young (again).

6. He who shines on the forests¹ as if he were thirsty, who resounded like water on its path, like (the rattle of the wheels) of a chariot²—he whose

path is black, the hot, the joyous one has shone, laughing³ like the sky with its clouds.

7. He who has spread himself burning over the wide (earth), moves about like an animal, free, without a keeper. The flaming Agni, burning down the brushwood, with a black trail¹, has, as it were, tasted the earth.

8. Now in the remembrance of thy former blessings this prayer has been recited to thee at the third sacrifice¹. Give to us, Agni, mighty strength with a succession of valiant men, with plenty of food; (give us) wealth with good progeny².

9. Give, O Agni, such vigour to thy praiser together with his liberal (lords), that the Gritsamadas, rich in valiant men, victorious over hostile plots, attaining (their aim) in secret, may overcome through thee (their rivals) who get behind¹.

NOTES.

The *Rishi* is Somâhuti Bhârgava, the metre Trishubh.— No verse occurs in the other *Samhitâs*.

Verse 1.

Note 1. To me there seems to be no doubt that the meaning of *suvr̥iktî* is something like ‘beautiful prayer,’ ‘beautiful song,’ and then ‘a god who is invoked with beautiful songs.’ Thus *suvr̥iktâyah* or other cases of the same word stand by the side of *stómâh . . . gírah*, VIII, 8, 22; of *gírah*, I, 64, 1; VIII, 96, 10, comp. X, 64, 4; of *brâhma*, VII, 31, 11; 97, 9; of *stómaiḥ*, VII, 96, 1; of *dhítibhiḥ*, VI, 61, 2; of *ákkhoktibhiḥ* *matinám*, I, 61, 3, and so on. Comp. also VII, 83, 9. *hávâmahe vâm vrishanâ suvr̥iktibhiḥ*; X, 41, 1. *râtham . . . suvr̥iktibhiḥ vayám výushtâ ushásah havâmahe*; X, 80, 7. *avokâma suvr̥ktím*.

This being the meaning of the word, I cannot think it probable—and herein I differ from the opinion pronounced by Prof. Max Müller, vol. xxxii, p. 109—that it stands in connection with the verb *vrig* in its well-known use referring to the Barhis. In my opinion (comp. also Geldner, *Vedische Studien*, I, 151) *suvarkti* may be connected with another use of *vrig*, with the meaning of this verb ‘to draw a god towards himself, averting him from other sacrificers’ (materials regarding this use of *vrig* have been collected by Geldner, loc. cit., 144). Or possibly the word may be derived, as Prof. von Roth believes, from *rik* (comp. *suwita* derived from *i*). It is true that the substantive *rikti* does not occur by itself: but, as Prof. Max Müller remarks (loc. cit.), this would not be fatal to Prof. von Roth’s etymology, because many other words in the Veda occur as uttarapadas only. If we accept this theory, we should of course have to separate *suvarkti* from *námovrikti* and *svárvikti*.

Verse 2.

Note 1. Comp. X, 46, 2. imám vidhántaḥ apám sadhásthe.

Note 2. Literally, ‘doubly.’ ‘In two places, in the abode of the waters and among the clans of man.’ M. M. Compare, however, X, 46, 2 (see last note).

Note 3. Devánām aratih; comp. I, 58, 7, note 1.

Verse 3.

Note 1. The meaning seems to be that people going to settle anywhere, secure safety by ceremonies addressed to Mitra, i.e. possibly by concluding alliances which stand under the special protection of Mitra. Comp. IV, 33, 10; H. O., Religion des Veda, 186, note 1.—Mitra is kshetrasádhas, VIII, 31, 14.

Verse 4.

Note 1. Svásya-iva seems to be corrupt. Possibly we might read súyávasâ-iva pushtih. In X, 11, 5 we read, sádâ asi ranváh, yávasâ-iva púshyate. IV, 16, 15. ókah ná ranvá sudrísî-iva pushtih.—The translation of the traditional

reading would be, ‘His prosperity is delightful, like that of a person belonging to us.’

Note 2. Bháribhrat seems to be a participle: but then dodhavítí must be accented (dódhavítí).

Verse 5.

Note 1. On the verb *pan*, comp. Pischel, *Vedische Studien*, I, 199 seq.

Note 2. Vanád seems to be, as Grassmann has seen, a compound of *ván*, ‘the forest’ (comp. the genitive *vanáṁ*, the locative *váṁsu*), and of *ád*. Of Agni is said several times ‘vánâni atti.’

Note 3. On the mythical ancestors designated as the *Usigas*, see Bergaigne, I, 57 seq.

Verse 6.

Note 1. The forests, of course, are the fuel.

Note 2. To *ráthyâ-iva* probably *kakrá* (nom. plur.) is to be supplied.

Note 3. The ‘laughing’ of the sky is the lightning (Benzey, *Vedica und Verwandtes*, 138). The flames of Agni flash through the smoke as the lightning shines in the clouds.

Verse 7.

Note 1. See Geldner, *Vedische Studien*, II, 29 seq.; Roth, *Zeitschrift der Deutschen Morgenländ. Gesellschaft*, XLVIII, 107.

Verse 8.

Note 1. The text has *tritiye vidáthc* (comp. I, 31, 6, note 2). Does this mean at the *tritiya-savana*? Three *vidathás* are spoken of also in VI, 51, 2; VII, 66, 10.

Note 2. On the metrical irregularity, comp. H. O., *Die Hymnen des Rig-veda*, I, 67.

Verse 9.

Note 1. ‘May prevail, destroying through thee the neighbours lying in ambush.’ M. M. To me *gúhâ* seems to be connected with *vanvántaḥ*.

MANDALA II, HYMN 5.

ASH TAKA II, ADHYÂYA 5, VARGA 26.

1. The brilliant Hotri¹ has been born², the father to protect the fathers³, aspiring after noble wealth. May we be able to bridle the strong (horse)⁴.

2. He the leader of the sacrifice towards whom the seven reins (or rays) are stretched, the Potri promotes, as (he has done) for Manu, the divine eighth (rein); all those (reins he promotes)¹.

3. Or when he has run along, and has recited the sacred words¹, and has pursued that (duty)², he has encompassed every kind of wisdom as the felly (encircles) the wheel.

4. For He has been born as the bright Prasâstri, with bright power of mind. (A man) who knows his firm laws, mounts up on them as on the branches (of a tree)¹.

5. The lively milch-cows were attached to his, the Neshtri's, (bright) colour¹. Was it according to the wish of the three sisters who have gone there²?

6. When (coming) from the mother the sister has approached, bringing ghrita¹, the Adhvaryu rejoices at their² coming as corn (rejoices) at rain.

7. May He the *Ritvig* (priest) himself make the *Ritvig* (serve) for his own refreshment¹. And may we readily gain the praise and the sacrifice²; we have offered it.

8. In order that He the knowing one (Agni) may readily serve all the worshipful (gods), this sacrifice, O Agni, which we have performed, rests in thee.

NOTES.

The same *Rishi*. Metre, Anushtubh.—Verse 3=SV. I, 94; TS. III, 3, 3, 3; MS. II, 13, 5.

Verse 1.

Note 1. As the *Hotri* is mentioned here, the following verses contain each the names of the other priests as given in II, 1, 2. Only the *Agnîdh* is left out; possibly the words *svâh svâya dhâyase krinutâm ritvîk ritvîgam* (verse 7) contain an allusion to this priest, who may well be termed the *Ritvig* belonging to Agni and refreshing him.

Note 2. With the first Pâda of our verse, compare IX, 64, 10. *înduh pavishtha kétanah*.

Note 3. The meaning seems to be: Agni, who has protected the fathers, has been born again, and will do the same for the present sacrificer.

Note 4. The strong horse, of course, is Agni. Comp. III, 27, 3 (see below). On the construction (*vâgînah yámam*), see Delbrück, Altindische Syntax, p. 417.

Verse 2.

Note 1. On the seven rays or reins of Agni, see I, 146, 1, note 1. Besides the seven priests a mysterious eighth *Ritvig* priest is spoken of (X, 114, 9. kám ritvîgâm ashtamâm sûram âhu/i); thus Agni has a mysterious eighth rasmî (ray or rein) besides the seven. Comp. Bergaigne, Religion Védique, II, 144.

Verse 3.

Note 1. *Vókat brâhmâni*: this seems to be an allusion to the Brahman priest (see verse 1, note 1).

Note 2. *Véh* is third singular. See Joh. Schmidt, Kuhn's Zeitschrift, XXV, 91.

Verse 4.

Note 1. Comp. VIII, 13, 6. *vayâh-iva ánu rohate*. Prof.

Max Müller (vol. xxxii, p. 207) translates, 'springs up like young sprouts.'

Verse 5.

Note 1. It is the *Neshtri*'s office to lead the wife of the sacrificer to the place where the sacrifice is being performed. Thus Agni, the divine *Neshtri*, is represented as accompanied by female beings, by the 'milch-cows,' meaning the oblations of *ghrita*, &c., or possibly the dawns.

Note 2. Are the 'three sisters' (comp. Bergaigne, I, 321; II, 107) identical with the milch-cows spoken of in the first hemistich? Ludwig (vol. iv, p. 166) very appropriately calls attention to the fact that three cows were milked at the sacrifice of the full and the new moon. Comp. Hillebrandt, Altindisches Neu- und Vollmondsopfer, p. 12 seq. Three dawns are mentioned in VIII, 41, 3.

Verse 6.

Note 1. The sister bringing *ghrita* seems to be the sacrificial spoon. Is the mother the milk-vessel or possibly the cow?

Note 2. Does 'their' refer to the mother and the sister (cf. Delbrück, Altindische Syntax, p. 102)? Or are 'the three sisters who have gone there' referred to?

Verse 7.

Note 1. The one *Ritvig* is Agni; the other possibly is the *Agnîdh* who refreshes the *Ritvig* Agni. See verse 1, note 1.

Note 2. After *át* we should expect, instead of *áram*, another accusative, possibly *rīkam* (see VII, 66, 11): 'may we master the praise, the sacrifice, and the verse.' *Áram* may have found its way into the text from verse 8.

MANDALA II, HYMN 6.

ASHTAKA II, ADHYÂYA 5, VARGA 27.

1. Accept, O Agni, this my piece of wood and this my sitting down (reverentially)¹, and hear these words of mine.
2. Let us worship thee, Agni, child of vigour, with this (piece of wood?)¹, O winner of horses², with this well-spoken (hymn), O well-born one.
3. May we thus as thy devoted servants pay devotion by our words to thee who acceptest words (of prayer), to thee who aspirest after wealth, O giver of wealth.
4. Thus be thou a liberal, bountiful lord, O lord of goods, O giver of goods. Drive hatred away from us.
5. Thus (give) us¹ rain from the sky; thus (give) us unattainable strength; thus (give) us thousandfold food.
6. To him who magnifies thee, who desires thy help, O youngest messenger, (invoked) by our word, best sacrificing Hotri, come near.
7. For thou, Agni, O sage, who knowest both races (of gods and of men), passest (to and fro) between them, like a messenger belonging to thy own people¹, belonging to thy allies.
8. Thus gladden (the gods)¹ as the knowing one; sacrifice, O intelligent one, in due order, and sit down on this Barhis.

NOTES.

The same *Rishi*. Metre, Gâyatrî.—Verse 4=VS. XII, 43; TS. IV, 2, 3, 4; MS. II, 7, 10.—The hymn has been translated by M. M., Selected Essays, II, p. 143.

Verse 1.

Note 1. It does not seem probable that upasâd is to be translated here according to its meaning in the later ritual, as one of the preparatory ceremonies of the Soma sacrifice. See Weber, Indische Studien, X, 363; Hillebrandt, Vedische Mythologie, I, 300.

Verse 2.

Note 1. Ayâ may be used adverbially: comp. III, 12, 2; VI, 17, 15; IX, 53, 2; 106, 14. But it is more probable that samîdhâ or girâ should be supplied from verse 1. Comp. II, 24, 1. ayâ vidhema girâ; IV, 4, 15. ayâ samîdhâ vidhema.

Note 2. Comp. VIII, 61, 7. ásvam-ishतaye.

Verse 5.

Note 1. The conjecture sánah, proposed by Böhtlingk-Roth and Grassmann, is not necessary. The verb is to be supplied; comp. the passages collected by Pischel, Vedische Studien, I, 19.

Verse 7.

Note 1. Gányeva seems to be gányâh iva, comp. II, 39, 1. dûtâ-iva hávyâ gányâ purutrâ; IV, 55, 5. pât pátih gányât ámhasaḥ nah.

Verse 8.

Note 1. Comp. VII, 17, 4. yákshat devân amritân pipráyat ka; VIII, 39, 9. yákshat ka pipráyat ka nah.

MANDALA II, HYMN 7.

ASHTAKA II, ADHYÂYA 5, VARGA 28.

1. Bring us, O youngest god, Bhârata¹, Agni, the best, resplendent, much-desired wealth, O Vasu²!
2. May no malign power of a god or of a mortal overcome us. Help us across such hostile power.
3. And may we dive with thee across all hostile powers as across streams of water.
4. Bright, O purifier, worthy of adoration, Agni, thou shonest mightily; thou hast been worshipped by offerings of ghrita¹.
5. Thou, O Bhârata¹, Agni! hast been worshipped by us with offerings of heifers, of bulls, of eight-footed (cows)².
6. The old excellent Hotri who feeds on wood and drinks butter, he is the wonderful son of strength.

NOTES.

The same *Rishi* and metre.—Verse 1=TS. I, 3, 14, 3; MS. IV, 11, 4. Verse 4=TS. I, 3, 14, 5. Verse 6=VS. XI, 70; TS. IV, 1, 9, 2; MS. II, 7, 7.

Verse 1.

Note 1. Agni Bhârata is Agni as the protector of the Bharata tribe or as invoked by that tribe.

Note 2. With the beginning of this verse, I, 44, 4 should be compared.

Verse 4.

Note 1. Comp. VIII, 19, 22. agnīḥ ḡhritébhiḥ āhutaḥ.

Verse 5.

Note 1. See verse 1, note 1.

Note 2. Roth (Petersb. Dictionary) supplies vāgbhiḥ or rigbhiḥ; comp. VIII, 76, 12. vākam ashṭāpadīm. But there is no doubt that ashṭāpadī, standing by the side of vasā and ukshán, has the same meaning as in the later ritual, viz. a cow with calf.

MANDALA II, HYMN 8.

ASHTAKA II, ADHYÂYA 5, VARGA 29.

1. As one who runs a race¹ (praises) his chariots,
praise thou the yoking of Agni (to the chariot of
sacrifice), of the most glorious, bountiful (god)—

2. Who is the best leader for his worshipper, who
undecaying makes the malign decay¹, the cheerful-
faced who has been worshipped with offerings—

3. He who is praised in the houses on account of
his beauty in the evening and at dawn, whose law is
not set at nought,

4. The bright one who shines with his light as
the Sun with his splendour, with his undecaying
(flames)¹, he who is anointed (with *ghrita*).

5. The hymns have strengthened Agni the de-
vourer¹ along (the extent of) his own royalty². He
has assumed every beauty.

6. May we unharmed stand under the protection
of Agni, Indra, Soma, of the gods; may we over-
come our foes.

NOTES.

The *Rishi* is *Gr̥itsamada*; the metre is *Gâyatrî*, the last
verse being *Anushtubh*, as is frequently the case in *Gâyatrî*
hymns (see H. O., *Hymnen des Rig-veda*, I, 146).—No
verse occurs in the other *Samhitâs*.

Verse 1.

Note 1. *Vâgâyáti* means ‘he strives for *vâga*,’ *vâgâyati*
‘he incites to quickness.’ The accent is not always correct
in the traditional text.

Verse 2.

Note 1. Comp. II, 16, 1. índram aguryám garáyantam.

Verse 4.

Note 1. As to agáraiḥ, 'the undecaying (flames),' comp. III, 18, 2; VI, 5, 4; 6, 2; VII, 3, 3; X, 87, 20.

Verse 5.

Note 1. That Agni should be identified here with the *Rishi* Atri (see Bergaigne, II, 468) is very improbable. Possibly átri means simply 'the eater' (from ad), though the poet in calling him so may have intended to allude to the name of the *Rishi*.

Note 2. Comp. I, 80, 1 seq. árkan ánu svarágyam; 84, 10 seq. vásvih ánu svarágyam.

MANDALA II, HYMN 9.

ASHTAKA II, ADHYÂYA 6, VARGA 1.

1. The *Hotri* who is found on the *Hotri*'s seat has sat down (there), the fierce, the resplendent, the dexterous one, the protector of (his own) infallible laws¹, the highest Vasu, he who brings thousandfold (gain), the pure-tongued Agni.

2. Be thou our messenger, be our protector far and wide; be thou, O bull, a leader towards greater wealth. O Agni! for the continuation of our children and of ourselves be thou an unremitting, brilliant protector.

3. May we worship thee at thy highest birth (-place), O Agni; may we worship thee with praises in thy lower abode. I honour the womb from which thou hast sprung. When thou hast been kindled, they have offered offerings in thee.

4. Agni, being the best sacrificer perform thou the sacrifice with the oblation. With thy readiness to hear (us) hail our gift, the wealth (which we offer). For thou art the treasure-lord of treasures; thou art the deviser of brilliant speech.

5. Thy wealth of both kinds¹ never fails, when thou art born (kindled) day by day, O wonderful one. Make thy singer, O Agni, rich in food; make him the lord of wealth with excellent offspring.

6. With this face of thine, as a bounteous (lord), a sacrificer to the gods, the best performer of sacrifices with happiness, as an undeceivable guardian and far-reaching protector, shine among us, O Agni, with light and wealth.

NOTES.

The same *Rishi*. Metre, Trishṭubh.—According to an observation of Bergaigne's, hymns of six verses composed in Trishṭubh should precede hymns of the same extent composed in Gāyatrī. Though this law is not without exceptions (see H. O., Die Hymnen des Rigveda, I, 202 seq.), the suspicion is raised that the hymns 9 and 10 should each be divided into two *Trikas*.—Verse 1=VS. XI, 36; TS. III, 5, 11, 2; IV, 1, 3, 3; MS. II, 7, 3. Verse 2=TS. III, 5, 11, 2; MS. IV, 10, 4. Verse 3=VS. XVII, 75; TS. IV, 6, 5, 4; MS. II, 10, 6. Verse 6=TS. IV, 3, 13, 2; MS. IV, 10, 5.

Verse 1.

Note 1. The long compound looks suspicious; possibly it should be read ádabdhavrataḥ prámatiḥ.

Verse 5.

Note 1. Vásu and dhána frequently receive the epithet ubháya; see VI, 19, 10; VII, 82, 4; 83, 5; X, 84, 7. No doubt celestial and terrestrial goods are referred to, see II, 14, 11; V, 68, 3; VI, 59, 9; VII, 97, 10; IX, 19, 1; 100, 3.

MANDALA II, HYMN 10.

ASHTAKA II, ADHYĀYA 6, VARGA 2.

1. Agni is to be invoked as the first like a father, when he has been inflamed by Manus¹ in the abode of *Id*². When he has invested himself with beauty, the wise immortal, he, the glorious strong (horse) is to be smoothed (by the worshippers as by grooms).

2. Agni with bright splendour, mayest thou hear my call with all my prayers, thou a wise immortal. The two tawny (horses) draw thy chariot or the two red (horses), or He the wide-ranging one has made the two ruddy (horses draw his chariot)¹.

3. They have generated the well-born (Agni) in her who lies on her back¹. Agni became a germ in the manifoldly-adorned (wives)². Even in the...³ the wise one dwells by night uncovered in his powers⁴.

4. I besprinkle with my offering, with *Ghrīta*, Agni who abides turned towards all beings, who widely extends throughout, who is mighty in his vigour, who shows himself most capacious by the food (which he consumes), and robust¹.

5. I besprinkle Him who is turned towards (us) from all sides; may he gladly accept that with his benevolent mind. Agni, who is like a beautiful youth, who has the appearance of one eagerly striving, is not to be touched, when he hurries around with his body.

6. Mayst thou know the portion (belonging to thee), being strong through thy desire. With thee as our messenger may we speak like Manu. Gaining

wealth¹ I invoke with my (sacrificial) ladle, with my eloquence, the faultless Agni who mixes the honey-drink.

NOTES.

The same *Rishi* and metre. On the position of this hymn in the collection and its division into *Trikas*, see the note on II, 9.—Verses 4-5=VS. XI, 23-24; TS. IV, 1, 2, 4. 5; MS. II, 7, 2.

Verse 1.

Note 1. Comp. VII, 2, 3. Mánunâ sámiddham.

Note 2. *Íd* is a synonym of *ídâ*; *ílāh padé* means the same as *ílāyâh padé*.

Verse 2.

Note 1. I cannot accept Prof. Lanman's scansion of this Pâda (Noun-Inflection, 342), *utá arushâha kakre víbhritrah*. In my opinion the only reading in conformity with the use of Vedic poets is *utárushâ áha*, &c.

Verse 3.

Note 1. Comp. III, 29, 3 (see below). Of course the kindling-stick is alluded to.

Note 2. The wives are the plants.—Comp. Lanman, p. 548.

Note 3. The meaning of *sírinâ* (*ἀπαξ λεγόμενον*) is unknown. The Indian explanation ('night') of course is a guess, but this guess may be right.

Note 4. 'Uncovered by the night,' M. M. On *máhobhih*, cf. vol. xxxii, p. 197.

Verse 4.

Note 1. See vol. xxxii, p. 212.

Verse 6.

Note 1. There is no reason for conjecturing *dhanasáṁ* (Ludwig). Comp. X, 65, 10. *indriyám sómam dhanasâh u ímahe.*

MANDALA III, HYMN 1.

ASHTAKA II, ADHYÂYA 8, VARGA 13-16.

1. Thou wilt have me, O Agni, as a strong (master) of Soma¹: therefore thou hast made me the carrier (of the gods?) to perform worship at the sacrifice². Sending my thoughts to the gods³ I make the (press-) stone ready⁴; I toil, O Agni: find thou pleasure in thy own body⁵.

2¹. Eastward we have turned the sacrifice²; may the prayer increase. They honoured Agni with fuel and adoration. They have taught (him) the sacrificial ordinances of the sages of Heaven³. Though he (Agni) is clever and strong, they have sought a way for him.

3. He has conceived freshness¹, the wise one of pure² powers, he who is by his birth well allied with Heaven and Earth. The gods have found Agni the conspicuous one in the waters, in the work³ of the sisters.

4. The seven young (wives)¹ made the blessed one grow who had been born white, ruddy in his growth. They ran up to him like mares² to a newborn foal. The gods wondered at Agni at his birth.

5. Spreading with his bright limbs to the aerial space, purifying his power¹ by wise purifications, clothing himself in light, the life of the waters², he creates mighty, perfect beauty.

6. He has gone to (the waters) who do not eat, the undeviated ones, the young (daughters) of Heaven who are not clothed and (yet) are not naked.

Here the former young (women) having the same origin, the seven sounds¹ have conceived one germ.

7. His compact masses assuming every shape are spread in the womb of ghee, in the streaming of honey. There the swelling milch-cows have stationed themselves. Great are the parents of the wonderfully mighty (Agni) who are turned towards each other¹.

8. Having been carried (in the waters) thou hast shone forth, O son of strength, assuming wonderful shapes brilliant and fierce. The streams of honey and ghee drip, where the male has grown by wisdom.

9. By (his) nature he has found his father's udder¹; he has sent forth his streams and his showers². Walking³ hidden to his dear friends he has not been hidden to the young (daughters) of Heaven⁴.

10. He bore (in his womb) the germ of the sire, of the father who begat him¹. He, being one, sucked many (nurses) rich in milk². Observe for this manly, bright one the two wives bound in kinship, belonging to men³.

11. The great one has grown up in the wide unbounded space¹. The Waters (have made) Agni (grow): for many glorious ones² (have come) together³. He lay in the womb of Rita, the domestic (god) Agni, in the work⁴ of the uterine sisters.

12. Like a horse that carries (the prize), in the assembly of the great (waters)¹, visible to his son², he whose . . . is light³: he who as father begat the ruddy cows⁴, he the son of the waters is the most manly, restless⁵ Agni.

13. To him, the glorious son of the waters and of the plants, the blessed wood¹ has given birth, in his many shapes. Even the gods, for they agreed in

their mind, honoured him who had been born the most wonderful and strong.

14. Mighty rays of light like brilliant lightnings, milking (the sap of) immortality in the boundless stable, accompanied Agni whose . . . is light¹, who had grown up in his own house, as it were in secret.

15. I magnify thee, worshipping thee with offerings; I magnify (thee) desirous of thy friendship, of thy favour. Together with the gods give help to him who praises thee, and protect us with thy domestic faces.

16. As thy followers, O Agni, best leader, winning all precious (treasures), pressing onward with fertile glory, may we overcome the godless who seek to combat us.

17. Thou hast been here as the banner of the gods, Agni, joy-giving, knowing all wisdom. As the domestic (god) thou hast harboured the mortals. As the charioteer thou goest along straightway after the gods.

18. The immortal, the king, has sat down in the dwelling of the mortals, performing the sacrifices¹. He the ghee-faced one has shone forth widely, Agni knowing all wisdom.

19¹. Come to us with thy gracious friendship, speeding, great, with thy great blessings. Bestow on us plentiful victorious wealth; make our share glorious and adorned with fine speech.

20. These old births of thine, O Agni, and the recent ones I have told forth to thee the ancient one. These great libations (of Soma) have been prepared for the manly one; generation by generation *Gâtavedas* has been placed (on the altar).

21. *Gâtavedas*, placed (on the altar) generation

after generation, is kindled by the Visvâmitras, the indefatigable (or everlasting). May we dwell in the grace of him the worshipful, yea, in his blissful kindness.

22. Bring thou, O strong one, this sacrifice of ours to the gods, O wise one, as a liberal giver. Bestow on us, O Hotri, abundant food; Agni, obtain by sacrificing mighty wealth for us.

23. Procure, O Agni, for ever, to him who implores thee, (the gift of) nourishment¹, the wonderful acquiring of the cow. May a son be ours, offspring that continues our race. Agni, may this favour of thine abide with us!

NOTES.

The Rishi is Visvâmitra Gâthina, the metre Trishubh.—Verse 1 = MS. IV, 11, 2. Verse 19 = MS. IV, 14, 15. Verse 23 = SV. I, 76; VS. XII, 51; TS. IV, 2, 4, 3; MS. II, 7, 11; IV, 11, 1; 12, 3.

Comp. on this hymn Geldner, *Vedische Studien*, I, 157 seq., and the article of Regnaud, *Études Védiques, l'hymne III, 1 du Rig-Véda*.

Verse 1.

Note 1. Vákshi, which is very frequent as 2nd person of val, occurs also as belonging to vas (see VII, 98, 2. pítim ít asya vakshi), and in this sense no doubt it is to be understood in our passage.—Ludwig and Geldner take tavásam vákshi agne as a parenthesis. G. translates: ‘Du hast mich zu deinem Somaschenken—denn dich gelüstet nach dem starken, o Agni—bestellt, dass ich vor den Weisen opfern soll.’ To me it seems more natural to understand the first Pâda as one continual clause; vákshi is accented on account of the logical dependence in which this clause

stands, the clause being considered, even without a subordinating word, as a dependent one. See Delbrück, Alt-indische Syntax, p. 42; A. Mayr, Sitzungsberichte der phil. hist. Classe der Kais. Akademie der Wissenschaften, Vol. LXVIII (Vienna, 1871), 248, 259.—If we were to consider *vákshi* as a locative infinitive (see Bartholomae's theory on such infinitives, Indogermanische Forschungen, II, 271 seqq.), the translation would be: 'Thou hast made me, O Agni, a strong carrier of Soma at the carrying (of the oblations)', &c. I do not think, however, this interpretation of *vákshi* very probable, nor is it, as far as I can see, favoured by any passage which contains the word.—For *sómasya tavásam*, Prof. Max Müller suggests the translation 'strong of Soma,' i. e. full of Soma.

Note 2. The text has *vidáthe*.

Note 3. The traditional text has *ákkha dídyat*, which means, 'shining towards or as far as the gods.' The verb *dí* with *akkha* occurs still in two other passages of this Mandala, in 15, 5 and 55, 3. In the first of these passages the text seems to be correct: *deván ákkha dídyânah*, 'shining as far as the gods.' In the second passage I believe that we ought to read *ákkha dídhye púrvyâni*, 'I think of the ancient things,' or more exactly, 'I send my thoughts to the ancient things.' In the same way it seems to me very probable that in our verse *dídhyat* would be the correct reading, for the participle refers to the priest who says of himself, 'I make the stone ready;' and this priest does not send his light (*dídyat*) but his thoughts (*dídhyat*) to the gods. Comp. I, 132, 5 = 139, 1. *deván ákkha ná dhítáyah*; III, 4, 3, and numerous passages which represent the mati, the girah, &c., as going towards (*ákkha*) the gods, such as III, 39, 1; 42, 3; VII, 10, 3; 36, 9; X, 43, 1; 47, 6.—Prof. von Roth (Zeitschrift der D. Morg. Ges., XLVIII, 108) speaks of the 'häufige Verwechslungen von Formen der beiden Wurzeln 2 *dí* scheinen und 1 *dhí* wahrnehmen, denken.' The reading *dídyat* in our verse, and *didye* III, 55, 3, may rest on the influence of III, 15, 5. *deván ákkha dídyânah*.

Note 4. On the accent of *yūñgē* the same may be said as above (note 1) regarding the accent of *vákshi*.

Note 5. I. e. cause the fire to flare up.

Verse 2.

Note 1. The verses 2, 3, and 4 have been translated by Bergaigne, Religion Védique, I, 109.

Note 2. Many sacrificial rites are performed from west to east; comp. with regard to the Barhis, I, 188, 4; X, 110, 4; with regard to the sacrificial ladle, III, 6, 1; V, 28, 1; to the Havirdhânas, Vâgas. Samhitâ V, 17. Thus the whole sacrifice is spoken of as proceeding in an eastward direction; see X, 66, 12. *prâñkam naḥ yagñám prâ nayata*; X, 87, 9. *yagñám prâñkam . . . prâ naya*.

Note 3. Comp. Mahâbhârata XIV, 280. *tasmât svayam sâdhi yagñe vidhânam*. Vidâtha indeed is here an equivalent of *vidhâna*.

Verse 3.

Note 1. The meaning seems to be that Agni won vigour (*máyah*) by dwelling in the waters (see Pâda 3); comp. the well-known words *ápaḥ hí sthá mayah-bhúvah* (X, 9, 1), ‘for you, O waters, give vigour.’

Note 2. More exactly, of purified faculties.

Note 3. The accent *apâsi*, instead of *ápasi*, looks very suspicious. It is easy, but perhaps too easy, to correct *ápasi*, as possibly in III, 6, 7. *ápaḥ* should be read for *apâḥ*. (In I, 31, 8; 151, 4 Grassmann is wrong in assuming a neutral stem *apás-* ‘die Arbeit.’) To me Ludwig’s conjecture *upâsi* (in the lap of the sisters, i.e. of the waters) seems excellent. *Upâsi* occurs in V, 43, 7; X, 27, 13 in the meaning of *upâsthe*. Thus *upâsi svásrînâm* would be the same as *apâm upâsthe*; comp. I, 144, 2; VI, 8, 4; IX, 86, 25; X, 45, 3; 46, 1, 2, &c.—Comp. below, verse 11, note 4.

Verse 4.

Note 1. Of course the seven wives are the rivers or waters.

Note 2. I cannot adopt Prof. Weber's conjecture *asvāh* (*Altiranische Sternnamen*, 10). His translation is: 'Die Götter ließen zu dem wundersamen Agni bei seiner Geburt (neugierig) hinzu, wie die jungen Mädchen zu einem neugeborenen Kinde.'

Verse 5.

Note 1. For *krátum punânah*, cf. III, 31, 16; VIII, 12, 11; 13, 1; 53, 6.

Note 2. I take *pári* as belonging to *vásânah*; *sókih* and *áyuh* are objects. Comp. X, 16, 5. *áyuh vásânah*; X, 53, 3. *sáh áyuh á agát surabhíh vásânah*.

Verse 6.

Note 1. The number of the seven sounds (comp. Sten Konow, *Das Sâmavidhâna-brâhmaṇa*, p. 33, note 3) seems to be connected with the seven *Rishis*, see IX, 103, 3. *váñih ríshinâm saptâ* (comp. IX, 62, 17). The seven sounds seem to be identified with the seven rivers also in III, 7, 1 (see below). Comp. Bergaigne, *Religion Védique*, II, 132; H. O., *Religion des Veda*, 117, note 1.

Verse 7.

Note 1. Heaven and Earth.

Verse 9.

Note 1. Comp. Bergaigne, *Religion Védique*, II, 99.

Note 2. See volume xxxii, 441 seq. (I, 2, 3, note 1).

Note 3. Here I believe we have an anacoluthon. The poet seems to have intended to say, 'Him who walked . . . the daughters of Heaven saw.'—Prof. Max Müller translates this hemistich: 'He found him (the father) moving along with dear friends, with the young maidens of Heaven—he was not hidden.'

Note 4. Agni was hidden to the gods but not to the waters.

Verse 10.

Note 1. The verse X, 3, 2, though very obscure, seems to contain a similar idea. Should the meaning be that

Agni bears in his womb the Dawn, the daughter of Heaven?

Note 2. The waters.

Note 3. This phrase, which I have translated as literally as possible, is very obscure. The two wives seem to be wives of Agni. Are they Night and Dawn (the two *sabardúghe*, III, 55, 12?), whose designation as ‘belonging to men’ seems not to be impossible? Or the two kindling-sticks (comp. V, 47, 5)? Or the two Darvis (V, 6, 9)?

Verse 11.

Note 1. Comp. V, 42, 17. *uraú devâh anibâdhé syâma*.

Note 2. This is feminine.

Note 3. The phrase *yasásah sám hí pûrvîh* occurs also X, 46, 10. It may have been, as Geldner believes, a proverbial locution. But the verb which it is most natural to supply, seems to be *gam* (i, *yâ*), so that the meaning may have been: ‘Many superior (wives) are wont to assemble,’ i. e. where one such wife is, there will be many. This is applied here to the waters, in X, 46, 10 to such beings as *ishah*, *útáyah* or the like. That *yasás* may be meant for the waters is shown by VII, 36, 6, where the *yasásah vâvasânâh*, mentioned by the side of *Sarasvatî*, evidently are the waters.—It should be observed that several expressions of this hymn have been made use of by the author of X, 46.

Note 4. Or rather ‘in the lap’ (*upási*). Comp. above, verse 3, note 3.

Verse 12.

Note 1. With regard to *akráh* I adopt the translation proposed by Geldner (Ved. Studien, I, 168).—On the accent of *mahiñâm*, see Lanman, p. 398.

Note 2. This seems to be the human worshipper. I cannot follow Prof. von Roth, Zeitschrift der D. Morg. Gesellschaft, XLVIII, 118, who explains *sûnáve* as a corrupt third person of the verb *su*.

Note 3. See above, I, 44, 3, note 1.

Note 4. The dawns.

Note 5. Comp. above, I, 36, 1, note 2.

Verse 13.

Note 1. Vánâ : the wood considered as a wife.

Verse 14.

Note 1. See verse 12, note 3.

Verse 18.

Note 1. The text has vidáthâni.

Verse 19.

Note 1. Comp. Kuhn, Kuhn's Zeitschrift, I, p. 445.

Verse 23.

Note 1. Ílâm. which more especially means the nourishing substance of the cow. Comp. H. O., Religion des Veda, 72, 326.—Prof. Max Müller translates : ‘ Procure to him who implores thee, O Agni, exuberant land for ever, rich in cows.’

MANDALA III, HYMN 2.

ASHTAKA II, ADHYÂYA 8, VARGA 17-19.

TO AGNI VAISVÂNARA.

1. For Vaisvânara, the increaser of *Rita*, for Agni we produce¹ a Dhishanâ² like purified ghee. And verily³ by their prayer the invoking men (accomplish) him, the Hotri, as the axe accomplishes a chariot.

2. By his birth he has given splendour to both worlds (Heaven and Earth). He became the praiseworthy son of his parents, Agni, the carrier of oblations, never ageing, with satisfied mind, undecievable, the guest of men, rich in light.

3. Through the power of their mind, within the sphere of their superior strength the gods have procreated Agni by their thoughts. Desirous of winning the prize¹ I address Him who shines with his splendour, who is great in his light, as (one who desires to win the prize addresses his) race-horse.

4. Desirous of winning the choice, glorious, and praiseworthy prize (which is the gift) of the joy-giver, we choose the boon of the Bhrigus¹, the Usig², who has the mind of a sage, Agni, who reigns with his heavenly light.

5. Men, having spread the sacrificial grass, holding the sacrificial ladle, have placed here in front (as Purohita), for the sake of (the divine) blessing, Agni renowned for strength, with great splendour, united with all the gods, the Rudra of sacrifices¹, who accomplishes the oblations of active (worshippers).

6. O (Agni) whose flame is purifying, around thy

dwelling, O Hotri, the men who at the sacrifices have spread the sacrificial grass, O Agni, seeking (how to do) honour (to thee), and (desiring) thy friendship, surround thee (reverentially);—bestow thou wealth on them!

7. He has filled the two worlds (Heaven and Earth) and the great Sun, when the active ones (i.e. the priests) held him fast who had been born. He the sage is led round for the performance of worship, like a racer for the winning of the prize¹, with satisfied mind.

8. Adore ye him, the giver of offerings, the best performer of worship; honour ye him the domestic *Gâtavedas*. Agni, the charioteer of the mighty *Rita*, he who dwells among manifold tribes, has become the Purohita of the gods.

9. The immortal Usigs have purified three logs for the vigorous¹ Agni² who wanders round the earth³: of these they have placed one among the mortals for their enjoyment; two have passed into the sister world⁴.

10. The food offered by men has sharpened him, the sage of the tribes, the lord of the tribes, as an axe. Busily he goes to the heights and to the depths. He has held fast the germ in these worlds.

11. He the generator, the strong one, stirs in the resplendent bellies like a roaring lion, Vaisvânara with his broad stream of light, the immortal, distributing goods and treasures to his worshipper.

12. Vaisvânara has mounted the firmament, the back of heaven, as of old, glorified by those who are rich in good thoughts. He, creating wealth for the creatures as of old, goes watchful round the common course.

13. The righteous, worshipful priest deserving of praise, the dweller in heaven¹ whom Mātarisvan has established (on earth) : him we approach whose way is bright and hair golden, the resplendent Agni, for the sake of ever new welfare.

14. Like the flaming one (the sun?) on his way, the quick one, of sun-like aspect, the banner of heaven, who dwells in light, who wakes at dawn—Agni the head of heaven, the unrepressed, him we approach with adoration, the strong one mightily.

15. The joy-giving, bright Hotri, in whom is no falsehood, the domestic, praiseworthy dweller among all tribes, like a splendid chariot, wonderful to behold, established by Manus: him we constantly approach for the sake of wealth.

NOTES.

The same *Rishi*. The metre is *Gagatî*.—Verse 7 = VS. XXXIII, 75. Verse 9 = MS. I, 3, 35.

Verse 1.

Note 1. Literally, ‘we generate.’

Note 2. On the meaning of this word, which I may be allowed to leave in its Sanskrit form, I refer to I, 96, 1, note 2.

Note 3. Literally, ‘doubly.’ Comp. below, III, 17, 5, note 1.

Verse 3.

Note 1. Vāgam sanishyán refers to the worshipper who desires to obtain vāga (quick strength, and the booty or prize obtained by it), and in the comparison, to the owner of a race-horse who desires to win the race.

Verse 4.

Note 1. Comp. I, 60, 1 (see above).

Note 2. Comp. Bergaigne, Religion Védique, I, 57 seq.

Verse 5.

Note 1. Comp. von Bradke, Dyâus Asura, p. 54.

Verse 7.

Note 1. Again, as in verse 3, *vâgasâtaye* means, with reference to the race, 'for the winning of the prize,' and with reference to sacrifice, 'for the obtainment of quick strength, of booty, &c.'

Verse 9.

Note 1. See above, I, 36, 1, note 2.

Note 2. Agni is stated here to have one terrestrial and two celestial forms: the fire belonging to men, and, it seems, sun and lightning. Comp. M. M., Physical Religion, 229; Bergaigne, Religion Védique, I, 22. With regard to the three forms of Agni, compare also H. O., Religion des Veda, 106 seq.

Note 3. On *párigman*, comp. above, I, 79, 3, note 2.

Note 4. Into the celestial world.

Verse 13.

Note 1. I read *divikshayám* (Bergaigne, Rel. Védique, I, 55, note). The blunder has been caused by X, 63, 5. *dadhîré diví ksháyam*.

MANDALA III, HYMN 3.

ASHTAKA II, ADHYÂYA 8, VARGA 20-21.

To AGNI VAISVÂNARA.

1. They have worshipped Vaisvânara with his broad stream of light with prayers¹ and treasures in order that he may walk on firm ground. For immortal Agni honours the gods, and from of old he has not violated the laws.

2. The wonderful messenger goes between the two worlds (heaven and earth), the Hotri who has sat down, the Purohita of Manus. He takes care of his wide dwelling day by day, Agni who, incited by the gods, gives wealth for our prayers.

3. The priests have exalted with their thoughts Agni, the banner of sacrifices, the achiever of sacrifice¹. From him in whom they have put together their (sacrificial) works and their prayers, the sacrificer desires blessings.

4. The father of sacrifices, the miraculous lord of those who know prayers (?)¹, Agni, is the measure and rule² of the sacrificers; he has entered the two manifold-shaped worlds; the sage beloved by many people is glorified in his foundations.

5. The gods have established here in great beauty Agni the bright with his bright chariot, whose every law is golden¹, Vaisvânara who dwells in the waters, who finds the sun, the diver, the swift one covered with strength, the quick one.

6. Agni, spreading out with his thought the manifold-adorned sacrifice, together with the gods and

with the people of Manus, goes as a charioteer to and fro with (gods and men) who accomplish the sacrifice, the quick, domestic (god), the dispeller of curses.

7. Agni, be wakeful¹ in our life which may be blessed with offspring; swell with sap; shine upon us (plenty of) food. Stir up vigour and the great ones, O watchful (god). Thou art the *Usig* (or willing one) of the gods, the good-minded (lord) of prayers.

8. The lord of the tribe, the vigorous¹ guest, the guider of prayers, the *Usig* (or willing one) of those who invoke him, *Gâtavedas*, the light of worship—him men constantly praise with adoration, with solicitations for their welfare.

9. The resplendent, joyous god, Agni on his chariot, has with his might encompassed the dwellings. May we honour in our house with beautiful prayers¹ his commands who is rich in manifold prosperity.

10. O Vaisvânara, I love thy statutes by which thou hast found the sun, O far-seeing one. When born thou hast filled the worlds, heaven and earth; Agni, thou encompassest all these (beings) by thyself.

11. For Vaisvânara's wonderful deeds he the sage alone has by his great skill mightily¹ let loose (his powers?). Agni has been born exalting both his parents, Heaven and Earth, rich in seed.

NOTES.

The same *Rishi* and metre.—Verse 10 = MS. IV, 11, 1.
Verse 11 = TS. I, 5, 11, 1.

Verse 1.

Note 1. A meaning like ‘prayer’ seems to recommend itself for most of the passages in which the substantive *víp* occurs, for instance, V, 68, 1. *prá vah mitráya gâyata várûnâya* *vipã girâ*; IX, 22, 3. *eté pûtâh vipaskítah sómâsaḥ* . . . *vipã ví ânasuh dhíyah*; IX, 65, 12. *ayâ kittâh vipâ anâyâ hârik pavasva dhârayâ*; III, 10, 5 (see below), &c. As the verb *vip* means ‘to be in trembling agitation,’ the same word as a substantive may designate enthusiastic thoughts or prayers. Comp. *vépate matî*, IX, 71, 3; X, 11, 6, and the nouns *vípra*, *vipaskít*, *vipodhâ*. We need not enter here upon the question, whether some concrete trembling or shaking objects also were designated as *vípah*, and whether Bergaigne (*Religion Védique*, I, p. vii) is right in taking the *víp áyaḥ-agrâ*, with which Trita killed the boar (X, 99, 6), as a ‘*prière à pointe de fer*’ (comp. Macdonell, *Journ. R. Asiatic Society*, 1893, p. 431; 1895, p. 185).—In our verse *vípah* may be either nominative or accusative. I have translated it as an accusative; in the case of the nominative the translation would be: ‘The prayers have worshipped Vaisvânara with treasures.’

Verse 3.

Note 1. The text has *vidâthasya*.

Verse 4.

Note 1. *Ásurâh vipah-kítâm*. On the meaning of *ásura*, which implies the possession of secret, supernatural power, see H. O., *Religion des Veda*, 162 seq.—Comp. von Bradke, *Dyâus Asura*, pp. 64–65.

Note 2. ‘Richtschnur und Weg der Opferer,’ Pischel, *Vedische Studien*, I, 306.

Verse 5.

Note 1. Literally, ‘whose rules are yellow.’ The meaning is that Agni’s whole sphere of activity bears the golden

yellow colour. Sâyana gives the interesting remark ‘harityakam iti sâkhântaram,’ but no doubt hârvratam is right.

Verse 7.

Note 1. Comp. Neisser, Bezzenger's Beiträge, XIII, 297.

Verse 8.

Note 1. Comp. I, 36, 1, note 2.

Verse 9.

Note 1. Comp. II, 4, 1, note 1.

Verse 11.

Note 1. Prof. Max Müller proposes to translate, ‘has sent forth his great song,’ and observes, ‘Might not brihat be like brihat sâma, a name of a hymn?’

MANDALA III, HYMN 4.

ASHTAKA II, ADHYÂYA 8, VARGA 22-23.

ÂPRÎ HYMN.

1. Log by log¹ be kind towards us. Flash by flash grant us thy, the Vasu's, favour². Bring hither, O god, the gods that we may sacrifice. Sacrifice, O Agni, as a kind friend to thy friends.

2. Thou whom the gods, Varuna, Mitra, Agni, thrice every day bring hither by sacrifice day by day, Tanûnapât, make this our sacrifice honey-sweet, having its abode in ghee¹, (this sacrifice) which worships (the gods).

3. (Our adoring) thought rich in all boons goes forward for worshipping as the first the Hotri of the sacred food (i/), for saluting the strong bull with adoration and homage. May he, the best sacrificer, incited (by our prayers) sacrifice to the gods¹.

4. Upwards your¹ course has been directed at the worship; upwards (your) flames² are gone; ready (for receiving you) is the air³. Or the Hotri has sat down at heaven's navel. We spread out the sacrificial grass which receives the gods.

5¹. Choosing in their mind the sevenfold work of the Hotris², enlivening everything (the gods) came hither in the right way. (The divine doors³) with men as their ornaments⁴, born at the sacrifices⁵, have come hither and thither to this sacrifice, many of them.

6. Hither (shall come) the two Dawns¹, the neighbourly (goddesses) of glorious appearance².

Of different forms, they both smile. (They shall come) that Mitra and Varuna may be satisfied with us, and Indra accompanied by the Maruts with their powers³.

7. I catch hold of the two divine Hotris first. The seven strong ones¹ rejoice according to their wont. Teaching the right, they proclaim the right, the guardians of law, contemplating the law.

8¹. May Bhâratî, in concord with the Bhâratis, Iâ with the gods, Agni with men, Sarasvatî with all (beings) belonging to Sarasvatî (come) hither; may the three goddesses sit down on this sacrificial grass.

9. O divine Tvashtri, grant us and send forth this our seed which is to thrive: (the seed) from which a manly son is born able and skilful, who sets to work the press-stones, loving the gods.

10. O tree¹, send (the offering) forth to the gods. May Agni the slaughterer make the offering ready. May the same, the very true Hotri, sacrifice according as he knows the generations of the gods.

11. Agni, being kindled, come hither, on one chariot with Indra, with the quick gods. May Aditi, the mother of noble sons, sit down on our sacrificial grass. With Svâhâ may the immortal gods rejoice.

NOTES.

The same Rishi. Metre, Trishtubh.—Verse 9 = TS. III, 1, 11, 1; MS. IV, 13, 10. Verse 10 = VS. XXVII, 21; TS. IV, 1, 8, 3; MS. II, 12, 6.

Verse 1.

Note 1. Agni is invoked as personified in each log of fuel which is put on the sacrificial fire.

Note 2. Comp. VII, 1. sumatím vásval.

Verse 2.

Note 1. Comp. II, 3, 11. ghrítám asya yónih.

Verse 3.

Note 1. Comp. X, 110, 3. sáh enân yakshi ishitáh yágîyán (cf. also X, 110, 9).

Verse 4.

Note 1. The text has the dual vâm. But who are the two beings addressed? According to Sâyana, Agni and the Barhis, which does not seem very probable. The structure of the phrase gives the impression—that this impression is by no means certain—that vâm, which belongs to gátu, is to be supplied to sokímshi also. If we are right in this supposition, are not the two beings in question the two first of the three sacred fires, the Áhavaniya and Gârhapatya? These two fires are frequently spoken of in the ritual texts as of a dyad, with the omission of the third fire.—Prof. Max Müller proposes to change vâm into vâ. According to him the meaning may be: Either the road has been made upward, i. e. the flames have gone upward to the sky, or Agni has sat down at heaven's navel.

Note 2. Comp. VII, 43, 2. úrdhvá sokímshi devayúni asthuḥ.

Note 3. Possibly the words úrdhvá sokímshi prásthitâ rágâmsi may form one clause, 'upwards (your) flames are gone towards the sky.' M. M.

Verse 5.

Note 1. On this verse, comp. Pischel, *Vedische Studien*, II, 115 seq.

Note 2. On the seven priests of the ancient Soma sacrifice, comp. H. O., *Religion des Veda*, 383 seq.

Note 3. That this subject is to be supplied, is shown by the regular composition of the *Āpri* hymns. It is confirmed by the word *pūrvīḥ*, which is evidently an epithet of the divine doors; comp. I, 188, 5; VII, 2, 5.

Note 4. ‘In human form.’ M. M.

Note 5. The text has *vidátheshu*.

Verse 6.

Note 1. I. e. Night and Dawn.

Note 2. Comp. above, I, 142, 7.

Note 3. Comp. M. M., vol. xxxii, p. 196 seq.

Verse 7.

Note 1. Comp. above, I, 127, 5, note 1. Pischel (*Vedische Studien*, I, 96) may be right in taking the seven *prīkshāsaḥ* as the *Aṅgiras*, the *saptá víprāḥ*.

Verse 8.

Note 1. The verses 8–11 are repeated in VII, 2, 8–11.

Verse 10.

Note 1. The tree is the sacrificial post (*yūpa*).

MANDALA III, HYMN 5.

ASHTAKA II, ADHYÂYA 8, VARGA 24-25.

1. Shining Agni has awoke over against the Dawns, the priest who traces the footsteps of the sages¹. With his broad stream of light kindled by the pious, the carrier (of the gods) has opened the two doors of darkness.

2. Agni has grown strong by praises, by the speeches of the praisers, by hymns, the adorable one. Loving many aspects of *Rita* the messenger has shone up at the bursting forth of the Dawn.

3. Agni has been established among the tribes of men, the son of the waters, Mitra¹, acting in the right way. The delightful, worshipful one has reached the top; the priest has become one who should be invoked by prayers.

4. Agni becomes Mitra¹, when he has been kindled; he the *Hotri* (Agni becomes) Mitra; he, *Gâtavedas*, (becomes) *Varuna*. The quick *Adhvaryu*, the domestic (god, Agni, becomes) Mitra, the Mitra (i.e. friend or ally) of the rivers and of the mountains.

5. He observes the deceiver's dear summit¹, the footprint of the bird¹; the vigorous one² observes the course of the Sun. Agni observes at his (?) navel the seven-headed (song?)³; tall (Agni) observes the enjoyment of the gods.

6. The *Ribhu*¹ has created for himself a good name worthy of being magnified, he, the god who knows all laws. The skin of the herbs², the bird's footprint³ rich in ghee: Agni watches (all) that, never failing.

7. Agni has approached the place¹ rich in ghee (the altar), with broad passages, (the place) longing (for him), longing (himself). He the resplendent, bright, tall purifier has made his two parents² new again and again.

8. As soon as born he has grown by the grass¹, when the sprouting (grass-)blades strengthen him with ghee. Like waters beautiful on their precipitous path, Agni, being in the lap of his parents, has escaped into wide space.

9. Receiving praise the vigorous one¹ has shone forth with his fuel, on heaven's summit, on the earth's navel. May Agni worthy of being magnified, (being) Mitra and Mātarisvan, the messenger, carry hither the gods that they may receive our sacrifice.

10. The tall one has, by (receiving) fuel, upheld the firmament, Agni, becoming the highest of lights, when Mātarisvan for the sake of the Bhṛigus¹ kindled the carrier of oblations, (Agni) who dwelt in secret.

11 = III, 1, 23.

NOTES.

The same *Rishi* and metre.—No verse occurs in the other *Samhitâs*.

Verse 1.

Note 1. On *pada-vî*, comp. Pischel, *Vedische Studien*, I, 299.

Verse 3.

Note 1. Mitra has here and in verse 4 two meanings: it is the name of the god Mitra, with whom Agni is identified (Bergaigne, *Religion Védique*, III, 134 seq.), and it means also 'friend' or 'ally' (comp. H. O., *Religion des Veda*, 186, note 1). See von Bradke, *Dyâus Asura*, p. 13.

Verse 4.

Note 1. See verse 3, note 1.

Verse 5.

Note 1. All this is very enigmatical. In the parallel passage, IV, 5, 8, we have, instead of *ripáh ágram*, the reading *rupáh ágram*, which is confirmed by verse 7 of the same hymn (*ágre rupáh*) and by X, 13, 3 (*páñka padáni rupáh ánu aroham*); in support of the reading *ripáh*, on the other side, the verse, X, 79, 3 (*ripáh upásthe antáh*), may be quoted. The meaning of *rúp* is unknown; *ríp* means ‘deceit’ and ‘deceiver:’ but what is the summit of the deceiver? Bergaigne (*Religion Védique*, II, 77 seq.) has tried to solve the riddle, but it is really hopeless.—The meaning of the following words, *padám véh*, is not quite so obscure; there is at least some probability that the bird is Agni himself (cf. below, III, 7, 7), or possibly the sun. The latter explanation is advocated by Prof. Max Müller, who writes: ‘May it not be a description of sunrise? *priyam ripah agram* I do not understand; but *padam vekh* is the place of the bird, as in I, 130, 3. *vekh na garbham*, the nest of the bird or of the sun. This nest is covered by a stone, is in fact the *vraga*, which has to be opened to let out the light of day. It is also the *yoni* or the altar. *Ripah agram* may possibly be the summit of the *Pani* or of *Vritra*, X, 79, 3.’

Note 2. See above, I, 36, 1, note 2.

Note 3. *Saptá-sirshan* (‘seven-headed’) occurs again in two other passages of the Rig-veda (VIII, 51, 4, and X, 67, 1); in both it is an epithet of words which signify ‘hymn’ or ‘prayer’ (*arká, dhí*). Possibly a similar word should be supplied here. But why are the prayers called ‘seven-headed?’ Does this refer to unknown technicalities of the Vedic liturgy? Does it stand in connection with the seven tones of the scale, with the expression *saptá dhítáyah*, with the number of the seven *Hotris*? ‘Celui qui a sept têtes est sans doute un personnage équivalent à lui seul au

groupe des sept prêtres,' says Bergaigne (II, 145), which is very ingenious, but should not be given as a doubtless fact.—Prof. Max Müller observes that saptasîrshan may be, like saptâsyâ, the vrâga of Pâni, opened by Agni, IV, 51, 4, and that Brîhaspati is called saptâsyâ, IV, 50, 4, and saptagu, X, 47, 6.

Verse 6.

Note 1. Agni is here called *Rîbhu* in his quality as a skilful artisan. See Bergaigne, Religion Védique, II, 408.

Note 2. There seems to be no doubt that sasâ (comp. sasyâ) means 'herb' or possibly 'grain' in X, 79, 3; the text there has sasâm ná pakvám; comp. I, 66, 2. yávah ná pakvâh. The same meaning is quite admissible in I, 51, 3; V, 21, 4; VIII, 72, 3; though these passages are too uncertain for deciding anything. I cannot find any reason for believing that we have here and in IV, 5, 7; 7, 7 (see below), another word derived from the root sas, and meaning 'the sleeper.' At all events I neither pretend to know what mysteries are hidden under the 'skin of the herbs,' nor what stories may have happened to the 'peau du dormeur' (Bergaigne, II, 78 seq.).

Note 3. See verse 5, note 1.

Verse 7.

Note 1. Yónim, literally 'womb.'

Note 2. Probably Heaven and Earth.

Verse 8.

Note 1. Prof. Max Müller refers this to the grass of the barhis, or the tender blades in which the spark is caught and kept alive by ghee.

Verse 9.

Note 1. Comp. above, I, 36, 1, note 2.

Verse 10.

Note 1. I have adopted, though I do not believe it certain, Grassmann's opinion on the meaning of pári in this connection. Comp. H. O., Religion des Veda, 123, note 4.

MANDALA III, HYMN 6.

ASHTAKA II, ADHYÂYA 8, VARGA 26-27.

1. Bring forward, ye pious singers, stirred in your thoughts¹, (the ladle) which is turned towards the gods. Carrying (the sacrificial butter) from left to right² it turns eastward, rich in strength, bringing the offering to Agni, full of ghee.

2. When born thou hast filled the two worlds, nay thou hast even exceeded them, O friend of sacrifices¹. May, O Agni, thy seven-tongued horses² move along, by the greatness of heaven and earth³.

3. Heaven and Earth the worshipful¹ establish thee as *Hotri* for the house, whenever the pious human tribes offering food magnify the bright light.

4. (Thou art) seated, the great one, in a firm place¹, between the two mighty Heavens², thou who art longed for—(between) the two united³ never-ageing, inviolable wives, the two juice-yielding milch-cows⁴ of the far-reigning one⁵.

5. Thy, the great (god's) laws, O Agni, are great. Through the power of thy mind thou hast spread out the two worlds. Thou hast become a messenger at thy birth, thou, O bull, the leader of the tribes.

6. Or bind to the pole by means of thy (art of) harnessing the two long-maned, red (horses) of *Rita*, that swim in ghee¹, and carry hither, O god, all gods; perform splendid worship, O *Gâtavedas*!

7¹. Even from heaven thy shining lights have shone; thy splendour follows many resplendent dawns, when the gods, O Agni, praised the cheerful *Hotri*'s work² who eagerly burns in the forests³.

8. Whether it be the gods who rejoice in the wide air, or those who dwell in the heavenly light, or those who are helpful¹, ready to hear our call, and worshipful; or whether the horses of thy chariot, O Agni, have turned themselves hither—

9. Come hither with them, O Agni, on one chariot or on many chariots, for thy horses are powerful. Bring hither, after thy nature, the thirty and the three gods with their wives, and rejoice (in the Soma).

10. He is the *Hotri* whose sacrifice even the two wide worlds salute over and over again for the sake of prosperity. Turned to the east¹, the two well-established² (goddesses, Heaven and Earth), the righteous, true ones stand as at the sacrifice³ of (Agni) the right-born.

11 = III, 1, 23.

NOTES.

The same *Rishi* and metre.—Verse 1 = TB. II, 8, 2, 5; MS. IV, 14, 3. Verse 9 = AV. XX, 13, 4.

Verse 1.

Note 1. The translation of *mananā* is conjectural, and based only on the etymology. The passage *āt it rāgānam manánâḥ agribhnata*, IX, 70, 3, does not help us much. ‘Does not X, 47, 7. *stómâḥ hrīdisprisâh* *máñasâ vakyámânâḥ*, indicate the original reading, *máñasâ vakyámânâm*?’ M. M.

Note 2. The *srúkah* are called *dakshinâvritâḥ*, I, 144, 1. By the word *dakshinâvât* the poet probably intended to designate the ladle also as procuring a *Dakshinâ* (sacrificial fee) to the priest.

Verse 2.

Note 1. On *práyagyu*, see M. M., vol. xxxii, p. 335, and Pischel, *Ved. Studien*, I, 98.

Note 2. The flames of Agni.

Note 3. Comp. below, 7, 10. The meaning seems to be: by thy (Agni's) greatness which is equal to that of Heaven and Earth.

Verse 3.

Note 1. I refer *yagñiyâsah*, though it is a plural, to Heaven and Earth. Comp. Delbrück, *Altindische Syntax*, 103.

Verse 4.

Note 1. The Padapâtha has *dhruvâh*. I think it should be *dhruvé*, comp. II, 41, 5. *dhruvé sâdasi úttame . . . âsâte*; IX, 40, 2. *dhruvé sâdasi sidati*.

Note 2. I.e. Heaven and Earth.

Note 3. Åskra seems derived from *â-sak* (Joh. Schmidt, Kuhn's *Zeitschrift*, XXV, 71).

Note 4. Or 'the two milch-cows which instantly give milk,' if *sabar-* is to be connected with the Greek *ἀφαρ*; comp. Bartholomae, Bezzenger's *Beiträge*, XV, 17.

Note 5. Vishnu is not the only god who is called *uru-gâyâ*, and there is no reason therefore why the epithet should not be referred here to Agni.

Verse 6.

Note 1. Comp. Lanman, *Noun-Inflection*, pp. 402, 413.—See below, IV, 2, 3.

Verse 7.

Note 1. See Geldner, *Vedische Studien*, I, 114 seq.

Note 2. Should the accent be *ápaḥ?* Comp. III, 1, 3, note 3.

Note 3. It is very probable that *usâdhak* (comp. III, 34, 3; VII, 7, 2) is an epithet of Agni. We should expect the genitive; *usâdhak*, which violates the construction, seems

to stand metri causa. Or is usádhak an accusative singular neuter, so that the literal translation would be: 'When the gods praised the work, burning in the forests, of the Hotri'?

Verse 8.

Note 1. On ūma, comp. Pischel, *Vedische Studien*, I, 223.

Verse 10.

Note 1. Comp. above, II, 2, 7.

Note 2. See Windisch in the *Festgruss an Bochtlingk*, p. 114.

Note 3. There is one syllable above the number; the metre and meaning would be all right if we were to read adhvaré (for adhvaréva): '(the two goddesses) stand at the sacrifice,' &c. Prof. Max Müller explains: 'Adhvarā-iva, like two sacrifices, like two sacrificial altars, barhis.'

MANDALA III, HYMN 7.

ASHTAKA III, ADHYÂYA 1, VARGA 1-2.

1. They who have risen out of the drink of the white-backed one, have entered the two parents, the seven sounds. The (all-)encompassing parents come together; they go forth to aspire after long life¹.

2. The milch-cows dwelling in heaven¹ are the mares of the manly one. He has bestridden the goddesses who carry the sweet (food)². Thee who livest in peace in the abode of *Rita*, the one cow³ circumambulates, making her way.

3. He has mounted the (mares)¹ that became well-manageable, the wise lord, the finder of riches. He with the dark blue back, with many faces, has made them depart from the drink of the brush-wood².

4. Giving mighty vigour to the never-ageing son of *Tvashtri*¹, the streams² carry Him the firmly fixed one. Flashing in his abode with his limbs he has entered upon the two worlds as if they were one.

5. They know friendship towards the manly, the red one, and they delight in the command of ruddy (Agni), (the gods) shining from heaven, resplendent with bright shine, to whose host *Iâ* belongs, the mighty praise.

6. And finding it out by following the noise they brought to the great one's great parents a song of praise, when the bull about nightfall (?) has grown strong according to the singer's own law¹.

7. With the five Adhvaryus the seven priests watch the beloved footstep which the bird has made¹. Turned forwards the never-ageing bulls² rejoice: for they, being gods, have followed the laws of the gods.

8 = III, 4, 7.

9. The many (mares) are full of desire for the mighty stallion. For the manly, bright one, the reins easily direct (the horses)¹. Divine Hotri! Thou who art a great joy-giver and wise, bring hither the great gods and the two worlds².

10. The dawns, O wealth-giver, the mighty sacrificers¹, well spoken and bright have shone with wealth. And by the earth's greatness², O Agni, forgive us even committed sin³, that we may be great.

11 = III, 1, 23.

NOTES.

The same *Rishi* and metre.—No verse of this hymn occurs in the other *Samhitâs*.

Verse 1.

Note 1. On the meaning of this difficult verse conjectures only can be given. The white-backed one may be Agni. If this is right, 'they who have risen out of Agni's drink,' may be Agni's rays or flames (*ye rasmayah . . . prakarshenodgakkhanti*, Sâyana); these flames enter upon the two mothers, i.e. Heaven and Earth, and upon the seven sounds, the sacrificial songs which are identified with the terrestrial and celestial seven rivers (comp. above, III, 1, 6). All this rests on the supposition that the traditional text is correct. Now Ludwig remarks with reference

to the pronoun *yé*: ‘Wrscheinlicher ist, dass wir hier eine archaistische anwendung der form auf e für fem. vor uns haben,’ and Griffith says that *yé* is ‘apparently used for the feminine.’ I do not believe in this possibility, but for *yé* (*yá*) the true reading may be *yá(h)*. In this case the seven *vânis* would be subject: ‘They who have risen out of the drink of the white-backed one, the seven sounds have entered the two parents.’ The meaning of this may be: The sacrificial songs, rising as it were out of the offering made to Agni, and in the same way the streams of water which, in the shape of clouds of smoke rise out of the offering (comp. I, 164, 51), have gone to Heaven and Earth.

That the parents in the third Pâda are again Heaven and Earth is shown by X, 65, 8. *parikshítâ pitárâ . . . dyávâprithivî*. It may be observed that the author of X, 65 (see especially the verses 6–8) evidently imitated the expressions of the hymn, III, 7. ‘The coming together of Heaven and Earth marks the beginning of the day and of the year.’ M. M.

Verse 2.

Note 1. On *divákshas*, comp. Joh. Schmidt, Pluralbildung der Neutra, 417 seq.

Note 2. The milch-cows, mares, or goddesses seem to be the celestial waters or Dawns.

Note 3. Comp. X, 65, 6, quoted at the end of this note. Is the cow (*Vâk*, according to Sâyana) the Dawn which daily returns in her due way? Or the butter offered to Agni? In our verse and in the parallel passage, X, 65, 6, the *vartanî* of the cow is mentioned; it may be observed that the *vartanî* of Ushas is referred to in X, 172, 1. 4. And Ushas is represented in I, 123, 9 as coming to the *nishkrítâ*: comp. X, 65, 6. *yá gaúh vartaním pari-éti níhkrítám*.

Verse 3.

Note 1. See verse 2.

Note 2. The meaning may possibly be the following. The Waters dwell in the plants as their sap (comp. H. O.,

Religion des Veda, 113). Agni, when burning or drinking as it were, the brushwood, destroys this dwelling of the Waters; he makes the Waters depart from the wood.

Verse 4.

Note 1. On Agni as the son of *Tvashtri*, see Hillebrandt, *Vedische Mythologie*, I, 522 seq.

Note 2. ‘Could *vahátaḥ* be the *suyámāḥ* of verse 3?’ M. M.

Verse 6.

Note 1. Or, ‘when the singer’s bull . . . has grown strong according to his own law?’ The bull, of course, is Agni.

Verse 7.

Note 1. See above, 5, 5. 6.

Note 2. The flames of Agni?

Verse 9.

Note 1. *Rasmáyah*, ‘the reins,’ at the same time means ‘the rays’ (of Agni). *Suyámāḥ* being an apposition to *rasmáyah*, one is tempted to derive it from the root *yam*, ‘to direct,’ but it may contain the word *yáma*, ‘the way,’ and mean ‘having a good way.’—It is difficult to believe that *rasmáyah* *suyámāḥ* is a second subject of *vrisháyánte*, in which case the translation would be: ‘The many (mares) are desirous of the mighty stallion, the . . . reins (or rays) of the manly, bright one.’

Note 2. ‘Bring hither to the two worlds the great gods.’ M. M.

Verse 10.

Note 1. On *prikshá-prayagaḥ*, comp. M. M., vol. xxxii, p. 335; Pischel, *Vedische Studien*, I, 98.

Note 2. The meaning seems to be: By thy greatness which is equal to that of the earth.

Note 3. Comp. X, 63, 8. *krität ákrität énasah*. See also I, 24, 9; VI, 51, 8.

MANDALA III, HYMN 8.

ASHTAKA III, ADHYÂYA 1, VARGA 3-4.

1. The worshippers of the gods anoint thee at the sacrifice, O lord of the forest¹, with heavenly honey². When standing upright bestow wealth (on us) here, or when abiding in this mother's lap³.

2. Situated in front of the kindled (fire), accepting our sacred spell which protects from old age and gives valiant offspring, driving away far from us lack of thoughts¹, rise up² for the sake of great prosperity.

3. Rise up, O lord of the forest, on the summit of the earth. Erected by skilful erection bestow splendour on (the worshipper) who fits out the sacrifice as a vehicle¹.

4. A well-clothed youth dressed has come hither. He becomes more excellent when born¹. Wise sages full of pious thoughts, longing for the gods in their mind, bring him forth.

5. He who has been born is born¹ in the auspiciousness of days, growing up in the assembly and at the sacrifice². Wise, active men purify him by pious thoughts; the priest approaching the gods raises his voice³.

6. You whom the worshippers of the gods have fastened down (in the earth), or whom the axe has fashioned, O lord of the forest: may those divine posts¹ standing (here) take care to bestow on us treasures with offspring.

7. (The posts) which have been hewn on the earth and fastened down, and to which the sacrificial

ladles have been raised¹: may they, giving bliss to our fields², eagerly seek precious goods for us among the gods.

8. May the Âdityas, the Rudras, the Vasus, the good leaders, Heaven and Earth, the Earth¹ and the Air—may the gods unanimously bless this sacrifice; may they raise up the banner of the sacrifice (the Yûpa).

9. Like swans ranging themselves in rows, arraying themselves in brightness the sacrificial posts have come to us. Led up by the sages they go forward as gods to the abode of the gods.

10. Like horns of horned animals the sacrificial posts with their head-pieces¹ are seen on the earth. Hearing (us) in the emulating call of the invoking (priests) may they protect us in the racings of battles.

11. O lord of the forest, rise with a hundred branches; may we rise with a thousand branches (offspring)—thou whom this sharpened axe has led forward to great prosperity.

NOTES.

The same *Rishi*. The metre is Trishûbh (verses 3 and 7 Anushûbh).

This Sûkta is a collection of liturgical verses that refer to the erecting and anointing of the sacrificial post, and to the winding of a rope about it. See Aitareya Brâhmaṇa II, 2; Âsvalâyana Srautasûtra III, 1, 8 seq.; Sânkhâyana Srautasûtra V, 15, 2 seq.; Schwab, Das Altindische Thieropfer, 68 seq.; Bergaigne, Recherches sur l'Histoire de la Liturgie Védique, 16. On the ritual acts referring to the sacrificial post which seem to be connected with ancient

tree-worship, comp. also H. O., Religion des Veda, 90 seq., 256.—Verses 1-5 = TB. III, 6, 1, 1. 3; MS. IV, 13, 1. Verse 3 = MS. I, 2, 11. Verse 4 = TÂ. I, 27, 2. Verse 10 = TB. II, 4, 7, 11. Verse 11 = TS. I, 3, 5, 1; VI, 3, 3, 3.

Verse 1.

Note 1. The tree of which the sacrificial post is made.

Note 2. The post is anointed with butter, see Schwab, l.c., 69. This butter is spoken of as honey also in the Yagus, which refers to this rite, ‘May the god Savitri anoint thee with honey,’ Taittirîya Samhitâ I, 3, 6, 1.

Note 3. In the lap of the mother Earth.

Verse 2.

Note 1. Ámati has nothing to do with the verb am ; it is the contrary of matí. See Rig-veda IV, 11, 6. ámatim . . . ámhaḥ . . . duḥmatím ; X, 33, 2, and such passages of the younger Vedic Samhitâs as Vâg. Samh. XVII, 54 (ápa ámatim duḥmatím bâdhamânâḥ). The same is the opinion of Geldner (Ved. Studien, II, 184, note 4).

Note 2. The sacrificial post is addressed.

Verse 3.

Note 1. Comp. below, III, 24, 1.

Verse 4.

Note 1. The sacrificial post, round which a rope of grass (Schwab, Thieropfer, p. 49) is tied, is compared here with a well-dressed youth. This seems to contain an allusion to the Upanayana ceremony, at which the youth was invested with the sacred girdle, and which was considered as a second birth (comp. Pâda B: ‘He becomes more excellent when born’). There is no doubt that this rite is as old and older than the Rig-veda ; see H. O., Religion des Veda, 466 seq. It may be noted that several Grîhya-sûtras prescribe the use of our verse at the Upanayana (Âsvalâyana I, 20, 9, &c.).

Verse 5.

Note 1. Does this expression refer again to the second birth (see the preceding note)?

Note 2. The text has *vidáthe*.

Note 3. Comp. V, 76, 1. út víprāñâm devayâh vâkah asthuh. The conjecture *devayâm* easily suggests itself, but it is not necessary.

Verse 6.

Note 1. In the Rig-veda, *sváru* means the sacrificial post itself, not, as in the later ritual texts (Schwab, Thieropfer, pp. 11, 74), that splinter of the wood of the sacrificial post (*yûpasakala*), with regard to which Kâtyâyana (VI, 3, 17) prescribes: ‘*Yûpasakalam asyâm* (scil. *rasanâyâm*) *avagûhati*.’ ‘He hides the splinter of the wood of the sacrificial post in the rope (tied round the post).’—See Weber, *Indische Studien*, IX, 222.

Verse 7.

Note 1. Comp. below, IV, 6, 3.

Note 2. Comp. VIII, 71, 12. *kshaítrâya sâdhase*.

Verse 8.

Note 1. The Earth is mentioned twice, firstly together with the Heaven, in the compound *Dyâvâ-Kshâmâ*, and then separately as *Prithivî*.

Verse 10.

Note 1. On the wooden head-piece of the sacrificial post (*kashâla*), see Schwab, Das Thieropfer, p. 9.

MANDALA III, HYMN 9.

ASHTAKA III, ADHYÂYA 1, VARGA 5-6.

1. We, thy friends¹, have chosen thee for our protection, (we) the mortals (thee) the god, the offspring of the Waters, the blessed one with fine splendour², who gloriously advances, the unmenaced one.

2. When thou, finding pleasure in the wood, hast gone to thy mothers, the Waters, that return of thine, Agni, (to this world) should not be slighted, when dwelling afar thou hast come hither.

3. High above (all) pungent sharpness thou hast grown up¹, and verily thou art kind-hearted. Some go forward here and there; others sit around thee, in whose friendship thou abidest².

4. He who has passed beyond (all) failures, beyond all hindrances¹, the guileless, watchful ones² have found him as a lion (is found), when he had gone into the Waters;

5. He who had run as it were by his own might, Agni, who thus dwelt in concealment—Him Mâtarisvan brought hither from afar, from the gods, when he had been produced by attrition (of the woods).

6. (And thus) the mortals have taken thee up, O carrier of sacrificial food towards the gods¹, because thou, O (god) belonging to Manus, protectest all sacrifices by the power of thy mind, O youngest one!

7¹. This is something glorious; herein thy wonderful power shows itself even to the simple, that the cattle lie down round about thee when

thou hast been kindled, O Agni, at the approach of darkness².

8. Make your offerings in (Agni), the best performer of worship, the sharp one who purifies with his flames¹. Serve ye obediently the god, the quick messenger, the agile, the old, the adorable.

9¹. Three hundred and three thousand gods and thirty and nine did service to Agni. They sprinkled him with ghee and spread out for him the sacrificial grass: then they made him sit down as a Hotri.

NOTES.

The same *Rishi*. The metre is *Brihati*; the last verse is *Trishubh*.—Verse 1=SV. I, 62. Verse 2=SV. I, 53. Verse 9=VS. XXXIII, 7; TB. II, 7, 12, 2.

Verse 1.

Note 1. For this expression, compare I, 30, 7; VIII, 21, 2. 9.

Note 2. Comp. VIII, 19, 4. *subhágam sudíditim*.

Verse 3.

Note 1. Comp. I, 81, 5. *áti vísvam vavakshitha*; 102, 8. *áti idám vísvam bhúvanam vavakshitha*.

Note 2. The different officiating priests seem to be alluded to.

Verse 4.

Note 1. Comp. I, 42, 7. *áti nah saskátaḥ naya*; VII, 97, 4. *párshat nah áti saskátaḥ*; Lanman, Noun-Inflection, 467.

Note 2. The gods who searched for Agni.

Verse 6.

Note 1. For *devébhyaḥ havyavâhana*, comp. X, 118, 5; 119, 13; 150, 1.

Verse 7.

Note 1. Comp. Prof. von Schroeder's translation of this verse, Kuhn's *Zeitschrift*, XXIX, 205.

Note 2. Regarding apisarvaré, comp. VIII, 1, 29; Geldner, *Vedische Studien*, II, 178. I cannot adopt the conclusions of Prof. Bloomfield, *Contributions to the Interpretation of the Veda*, Fifth Series, p. 36. 'Wild animals run away from the fire at night, tame animals are attracted by it.' M. M.

Verse 8.

Note 1. For this Pâda, comp. VIII, 43, 31; 102, 11; X, 21, 1.

Verse 9.

Note 1. This verse is identical with X, 52, 6.

MANDALA III, HYMN 10.

ASHTAKA III, ADHYÂYA 1, VARGA 7-8.

1¹. Thee, O Agni, the highest king of human tribes, the god, thoughtful mortals kindle at their worship.

2. Thee, O Agni, the *Ritvig*, the *Hotri*, they magnify at the sacrifices. Shine as the guardian of *Rita* in thy own house¹.

3. He indeed who may worship thee, the *Gâta-vedas*, with fuel, acquires abundance in valiant men, O Agni; he will prosper.

4. May He, the banner of the sacrifices, Agni, come hither with the gods, anointed by the seven *Hotris*¹ for the sake of the man who offers sacrificial food.

5. Bring ye forward an ancient, mighty speech to Agni, the *Hotri*, who is like a worshipper bearing the lights of prayers¹.

6. May our prayers increase Agni, since he is born deserving of praises, the conspicuous one, for the sake of great strength and wealth.

7¹. May Agni, as the best sacrificer at the worship (of men), perform the sacrifice to the gods for the man devoted to the gods. As a joyous *Hotri* thou reignest (passing) beyond (all) failures.

8. Thus, O purifier, shine on us glorious abundance in heroes. Be the nearest (friend) to those who praise thee, for their welfare.

9. Thus the priests full of admiring praise, having awoke, kindle thee, the immortal carrier of sacrificial food, the increaser of strength.

NOTES.

The same *Rishi*. The metre is Ushnîih.—Verse 5=SV. I, 98; TB. III, 2, 11, 1. Verse 7=SV. I, 100.

Verse 1.

Note 1. The first Pâda is identical with VIII, 44, 19.

Verse 2.

Note 1. Comp. above, I, 1, 8.

Verse 4.

Note 1. The most ancient list of officiating priests at the Soma sacrifice contained seven priests. See H. O., Religion des Veda, 383 seq. Hence Agni is called saptâhotâ, cf. III, 29, 14.

Verse 5.

Note 1. On vîp, see the note on III, 3, 1. As to the 'lights' of the vipas, comp. vâkah gyotih-agrâh, VII, 101, 1, the expression gyotihshatoma—though this word is not known in the Rig-veda—and the materials collected by Bergaigne, Religion Védique, I, 285.

Verse 7.

Note 1. The second Pâda is identical with I, 15, 12.

MANDALA III, HYMN 11.

ASHTAKA III, ADHYÂYA 1, VARGA 9-10.

1. Agni is the *Hotri*, the Purohita of our worship, he who dwells among many tribes, He knows the sacrifice in due order.

2. He, the immortal carrier of oblations, the *Usig*¹, the messenger, with satisfied mind, Agni sets himself in motion² (incited) by the thought (of praying men?).

3. Agni takes heed¹ (of us) by the thought (the prayer?), the banner of the sacrifice, the ancient one; for his purpose triumphs².

4. The gods have made Agni, the old-renowned son of strength, the *Gâtavedas*, their carrier (towards the sacrifice)¹.

5. Agni the undeceivable one who goes before the human tribes, he is the quick chariot¹, ever new.

6. Overcoming all attacks, He, the uninjured mind (power) of the gods, Agni, is most mightily renowned.

7. Through the vehicle¹ (which carries the gods) towards the delights (of sacrifice), the worshipping mortal attains the dwelling-place² of (Agni) whose flames are purifying.

8. May we, the priests, by our prayers obtain all the blissful gifts of Agni *Gâtavedas*.

9. Agni! May we win all the best things in (the trials of) strength. In thee the gods have established them¹.

NOTES.

The same *Rishi*. The metre is Gâyatrî.—Verse 2=VS. XXII, 16; TS. IV, 1, 11, 4; MS. IV, 10, 1. Verses 5, 7, 6 =SV. II, 906-908. Verse 5=TB. II, 4, 8, 1.

Verse 2.

Note 1. Comp. Bergaigne, Religion Védique, I, 57 seq.

Note 2. On the intransitive use of *rinváti*, comp. Gaedicke, Der Accusativ im Veda, p. 53.

Verse 3.

Note 1. The meaning seems to be that Agni is intent on his purpose (*ártham*, Pâda 3); comp. I, 10, 2. tát índrah
ártham *k*etati.

Note 2. Comp. Neisser, Bezzenger's Beiträge, XX, 42.

Verse 4.

Note 1. See the note on I, 127, 8.

Verse 5.

Note 1. On Agni considered as a chariot, see Bergaigne, Religion Védique, I, 144.

Verse 7.

Note 1. Comp. I, 127, 8, note 1.

Note 2. Comp. above, III, 2, 6.

Verse 9.

Note 1. I.e. all the best things (Pâda 1); comp. VI, 5, 2.
tvé vásûni . . . á írire yagñiyâsah.

MANDALA III, HYMN 12.

ASHTAKA III, ADHYÂYA 1, VARGA 11-12.

To INDRA-AGNÎ.

1. Indra-Agnî, in consequence of our prayers come hither to the pressed (Soma), to the precious cloud¹. Drink of it incited by our thoughts (i.e. by our prayers).

2. Indra-Agnî, the brilliant¹ sacrifice of him who praises you goes forward together (with the Soma libations, the praises, &c.). Thus drink this pressed (Soma)!

3. By this stirring sacrifice I choose Indra and Agni who show themselves as sages¹; may they here satiate themselves with Soma.

4. I call the bounteous¹, the killers of foes², the united conquerors, unconquered, Indra-Agnî, the greatest winners of booty.

5. The praisers rich in hymns, knowing all the ways (of the sacrifice), laud you. Indra-Agnî, I choose the food (which you give).

6. Indra-Agnî, you have hurled down by one deed the ninety strongholds together of which the Dâsas were the lords.

7. Indra-Agnî, the thoughts (of the worshippers) go forward towards (you) from the work (of sacrifice) along the paths of *Rita*.

8. Indra and Agni, yours are powerful abodes and delights. You cross the waters: this is the deed which belongs to you¹.

9. Indra and Agni, you display the lights of heaven in your deeds of strength; that mighty deed of yours has been known far and wide.

NOTES.

The same *Rishi* and metre. The hymn is addressed to the couple Indra and Agni.—Verses 1–3=SV. II, 19–21. Verse 1=VS. VII, 31; TS. I, 4, 15, 1; MS. I, 3, 17. Verses 4–6=SV. II, 1052–1054. Verses 5–8=SV. II, 925–928. Verse 5=MS. IV, 11, 1. Verse 6=TS. I, 1, 14, 1; MS. IV, 10, 5. Verses 9, 7, 8=SV. II, 1044–1045. Verse 9=TS. IV, 2, 11, 1; 3, 13, 8; TB. III, 5, 7, 3; MS. IV, 10, 4; 11, 1.

Verse 1.

Note 1. ‘Cloud,’ of course, means that which comes from the cloud. In the Soma hymns of the ninth *Mandala*, the word *nábhah* seems frequently to refer to the water with which the Soma is mixed (see IX, 69, 5; 71, 1. 3; 74, 4; 83, 5; 86, 14; 97, 21; Prof. Hillebrandt’s opinion on these passages is different, see his *Vedische Mythologie*, I, 212). Perhaps we should go too far in believing that in our verse the poet invited the gods to come and drink that water, but possibly the mixture of water and of the juice of the Soma plant descending from heaven and nourished by the heavenly waters represented itself to the poet’s mind as something coming from, and thus being identical with, the cloud.

Verse 2

Note 1. On *kétanah*, Prof. Max Müller remarks, ‘perhaps which appeals to you . . . so that they take note of it.’

Verse 3.

Note 1. There may be doubts about *kavikkhádâ*. Prof. Max Müller remarks, ‘is it, wishing for sages?’ I think that my translation is recommended by X, 81, 1. *prathamakkhát*.

Verse 4.

Note 1. Comp. I, 169, 5. rāyaḥ tosátamāḥ; VIII, 38, 2. tosāśā rathayāvānā . . . índrāgnī, and Brugmann in Kuhn's Zeitschrift, XXIV, 24.

Note 2. Or, the killers of *Vṛiṣṭra*.

Verse 8.

Note 1. On aptúr and aptúrya, comp. Pischel, Vedische Studien, I, 122 seq., and H. O., Göttingische Gelehrte Anzeigen, 1889, 4 seq.

MANDALA III, HYMN 13.

ASHTAKA III, ADHYÂYA 1, VARGA 13.

1. To this god Agni I sing¹ for you most powerfully. May he come to us with the gods; may he, the best sacrificer, sit down on the sacrificial grass.

2. The righteous one to whose skill the two worlds (Heaven and Earth) and (all) blessings cling—Him the men rich in offerings magnify, Him those who long for gain, that they may obtain his blessing.

3. He, the priest, is the guide of these (men)¹, and he indeed (is the guide) of sacrifices. Praise ye this Agni who is the giver, the winner of wealth.

4. May this Agni give us most blissful shelter for our (sacrificial) feast, whence he may shower wealth on us in heaven, the (human) dwellings¹, and in the waters.

5. The singers kindle Agni, the Hotri, the lord of the tribes, the brilliant, the wonderful, with his excellent thoughts¹.

6. And mayst thou, the best invoker of the gods, help us in our spell, in our hymns. Shine bliss on us, Agni whom the Maruts strengthen¹, the greatest winner of thousandfold (wealth).

7. Now bestow on us thousandfold wealth with offspring and prosperity, splendid, most powerful, and undecaying abundance in heroes, O Agni!

NOTES.

The *Rishi* is *Rishabha Vaisvâmitra*. The metre is Anushtubh.—Verses 6, 7 = MS. IV, 11, 2.—Comp. concerning this hymn, *Aitareya Brâhmaṇa* II, 40.

Verse 1.

Note 1. Arka (arkâ) may be first or second person. Comp., for instance, VI, 16, 22. prâ vah sakhyâh agnâye stómam . . . árka gáya ka vedháse; X, 50, 1. prâ vah mahé . . . árka (Samhitâp. árkâ) visvânarâya visvabhúve, and see Benfey, Die Quantitätsverschiedenheiten in den Samhitâ- und Pada-Texten der Veden, III, p. 8.—On the metre of the second Pâda, comp. my Prolegomena, p. 188.

Verse 3.

Note 1. Perhaps we should supply, on account of the preceding nominative, víprah ('priest'): of these (priests).

Verse 4.

Note 1. Kshitíbhyah seems to me to be co-ordinated with diví and apsú ā; comp. X, 89, 11. The locative kshitíshu would not have suited the metre as well as the dative. Prof. Max Müller proposes to translate: 'Whence he may shower wealth on our dwelling, whether he be in the sky or in the waters.'

Verse 5.

Note 1. Comp. X, 172, 2. ā yâhi vásvyâ dhiyâ.

Verse 6.

Note 1. Comp. Sâṅkhâyanâ *Srautasûtra* VIII, 16. indrah marutvân . . . marutstotrah marudganaḥ marudvridhaḥ marutsakhâ.

MANDALA III, HYMN 14.

ASHTAKA III, ADHYÂYA 1, VARGA 14.

1. The joy-giving *Hotri* has taken his place at the sacrifices¹, He the true, the sacrificer, the highest sage, the worshipper. Agni whose chariot is lightning, the son of strength, whose hair is flame, has spread forth his light over the earth.

2. It¹ has been offered to thee—be pleased with the adoring speech²—to thee who is observant of it, O righteous, strong one. Bring hither thou who art wise, the wise (gods). Sit down on the sacrificial grass in the middle (of it) for bliss, O worshipful one!

3. To thee, Agni, Night and Dawn who further thy strength¹, shall hasten on the paths of the wind. When (the mortals) anoint the ancient one² with offerings, they³ stand in the house as on a chariot-seat⁴.

4. Mitra and Varuna, O strong Agni, and all the Maruts shall sing to thee a pleasant song, when thou, O son of strength, standest with thy flames, a sun spreading out men¹ over the (terrestrial) dwellings.

5. We have given thee thy desire to-day, sitting down near thee adoringly with outstretched hands¹: sacrifice thou to the gods as a priest with thy mind most skilled in sacrifice, with unerring thoughts, O Agni!

6. From thee indeed, O son of strength, proceed manifold divine blessings and gains¹. Give us thousandfold true wealth according to thy guileless word, O Agni!

7. What we have done here for thee at this sacrifice, we mortals, O skilful and thoughtful god, take thou notice of all that, O (god) with the good chariot¹; make all this (sacrificial food) here savoury, immortal Agni!

NOTES.

The same *Rishi*. The metre is Trishtubh.—Verse 5 = VS. XVIII, 75.

Verse 1.

Note 1. On *vidátha*, comp. I, 31, 6, note 2.

Verse 2.

Note 1. The subject to be supplied seems to be *námaḥ-uktīḥ*.

Note 2. The words *námaḥ-uktīm gushasva* form a parenthesis, as Ludwig has seen.

Verse 3.

Note 1. It is possible that here, as in several other passages, a confusion between the two verbs *vâgâyati* and *vâgâyáti* has taken place. If the reading were *vâgayántí*, we should have to translate, ‘Night and Dawn who are striving together (as if running a race against each other?).’

Note 2. The ancient one is Agni.

Note 3. The two goddesses, Night and Dawn.

Note 4. The Padapâthâ has *vandhûrâ-iva*, which may be the dual of *vandhûr* (I, 34, 9). But more probably it should be *vandhûre-iva* (nom. dual, neuter or loc. sing.), comp. I, 64, 9. अ vandhûreshu . . . tasthau; I, 139, 4. आदि वामस्थामा vandhûre; III, 43, 1. vandhureshtःह्, and see III, 6, 10. adhvaréva. On contracted Pragrihya vowels, see H. O., Die Hymnen des Rig-veda, I, p. 456.

Verse 4.

Note 1. On *nṛīn* and the different theories proposed for this word, see above, I, 146, 4, note 5.

Verse 5.

Note 1. Comp. X, 79, 2. *uttānáhastâk*.

Verse 6.

Note 1. For this hemistich, comp. VI, 13, 1; 34, 1.

Verse 7.

Note 1. The traditional text has *tvám vísvasya suráthasya bodhi*, which can only mean, ‘take thou notice of every one who has a good chariot’—which Bergaigne (*Quelques observations sur les figures de rhétorique dans le Rig-veda*, p. 15) explains: ‘Le char en question est la prière qui amène le dieu au sacrifice.’ I believe that the text is corrupt; instead of *suráthasya* I think we should read *surathâsyâ* (= *suratha asya*).

MANDALA III, HYMN 15.

ASHTAKA III, ADHYÂYA 1, VARGA 15.

1. Flaming with thy broad stream of light beat away fiends, sorcerers, plagues. May I dwell in the protection of the great, well-protecting (god), under the guidance of Agni who readily listens to our call.

2. Be thou our protector when this dawn shines forth, be thou (our protector) when the sun has risen. Cherish, O Agni, well-born in body, this praise of mine as (a man rejoices) in the birth (of a son), in his own offspring¹.

3. Beholding men, shine thou after many (dawns)¹. O bull, Agni, red in the dark (nights). O Vasu! Lead us and bring us across anguish. Help us, the Usigs², to wealth³, thou youngest (of the gods)!

4. Shine, O Agni, thou the invincible bull, who hast conquered all strongholds and all delights, the leader of the first, the protecting¹, mighty sacrifice, O Gâtavedas, best guide.

5. O singer, thou who art wise, brightly shining towards the gods¹, bring to us thy many perfect shelters, and gain like a victorious car²; Agni, (carry) thou (hither) towards us the two well-established³ worlds (Heaven and Earth).

6. O bull, increase and rouse our gains. Agni! (Increase) for us the two worlds (Heaven and Earth) rich in milk, O god together with the gods, shining with beautiful shine! May a mortal's hatred never enclose us.

NOTES.

The *Rishi* is Utkila Kâtya, the metre Trishtubh.— Verse 1 = VS. XI, 49; TS. IV, 1, 5, 1; MS. II, 7, 5; III, 1. 6.

Verse 2.

Note 1. Comp. VII, 1, 21. tânaye nítye ; X, 39, 14. nít-yam ná súnúm tânayam dádhânâh, and besides II, 26, 3. gánena . . . visâ . . . gánmanâ . . . putraíh ; Hirzel, Gleichnisse und Metaphern im Rig-veda, 77.

Verse 3.

Note 1. For this expression, compare IV, 19, 8; IX, 71, 7; X, 31, 7, and especially III, 6, 7; VI, 39, 4.

Note 2. The poet compares himself and his friends with the mythical priestly tribe of the Usigs (Bergaigne, Religion Védique, I, 57 seq.), using, as it seems, at the same time the word usigaḥ in its adjective sense ‘the willing ones.’

Note 3. The Padapâtha is right in giving râyé; comp. VIII, 26, 13. subhé kakrâte.

Verse 4.

Note 1. Is the text correct? I think that pâyóh should be corrected into pâyo or pâyúh: ‘the leader and protector of the first mighty sacrifice.’ The mistake may have been caused by the genitives which surround the word.

Verse 5.

Note 1. Geldner (Vedische Studien, I, 160) translates this hemistich: ‘Die vielen sicheren Zufluchtsorte (=Opferplätze) bis zu den Göttern erleuchtend als Weiser, o Sänger.’ I do not believe that sárma is the object of dîdyânah; and ‘Zufluchtsorte = Opferplätze’ is too much in the style of Sâyana. I take ákkhidrâ sárma as depending on abhí vakshi; comp. I, 34, 6. tridhâtu sárma vahatam.

Note 2. For abhí vakshi vâgam, comp. III, 30, 11; VI, 21, 12.

Note 3. On suméka, comp. Windisch, Festgruss an Boehltingk, 114.

MANDALA III, HYMN 16.

ASHTAKA III, ADHYĀYA 1, VARGA 16.

1. This Agni rules over abundance in valiant men, over great happiness. He rules over wealth consisting in offspring and cows; he rules over the killing of foes.

2. O Maruts¹, ye men, cling to this furtherer² who possesses joy-furthering boons—(the Maruts) who³ in battles overcome ill-minded (foes), who have deceived the enemy⁴ day by day.

3. As such, O bounteous Agni, prepare¹ us riches² and wealth in valiant men, which, O highly glorious one, may be most exalted, rich in offspring, free from plagues, and powerful.

4. The maker who victoriously (stands) over all beings, the maker who makes the praise arrive among the gods¹: he stands firm among the gods, among the host of heroes, firm also in the praise of men.

5. Give us not up, Agni, to want of thought¹ nor to want of heroes nor to want of cows, O son of strength, nor to the scoffer. Drive away hostile powers².

6. Help us at this sacrifice, O blessed one, with mighty gain which is accompanied by offspring, O Agni! Let us be united with greater, gladdening, glorious wealth, O thou of mighty splendour!

NOTES.

The same *Rishi*. The metre is Pragâtha, each Pragâtha distich being composed of one *Brihatî* and one *Satobrihatî*. The position of the Sûkta in the collection and the opening words of verse 3 show that the three Pragâthas are not independent, but form one hymn.—Verse 1 = SV. I, 60.

Verse 2.

Note 1. Comp. VII, 18, 25. imám narah marutah saskata ánu.

Note 2. The passages which Grassmann gives for the meaning of *vriddh*, ‘stârkend, erquickend,’ I, 167, 4; X, 89, 10, are quite doubtful. Probably we should have to alter the accent and read *vridhám*.

Note 3. The relative clause seems to refer to the Maruts, not to the goods (*râyah*).

Note 4. Comp. VI, 46, 10. yé . . . sátrum âdabhúh.

Verse 3.

Note 1. Literally, ‘sharpen.’

Note 2. The genitive seems, as is also Prof. Ludwig’s opinion, to be the partitive genitive, so that the literal meaning would be: ‘Prepare us (a deal) of riches and of wealth,’ &c. Comp. píba sutásya, ‘drink of the pressed Soma,’ &c.

Verse 4.

Note 1. On *kákrih devéshu ā dúvah*, comp. IV, 2, 9; VIII, 31, 9.

Verse 5.

Note 1. On *ámati*, comp. above, III, 8, 2, note.

Note 2. Comp. VI, 59, 8. ápa dvéshâmsi ā kritam.

MANDALA III, HYMN 17.

ASHTAKA III, ADHYÂYA 1, VARGA 17.

1. He who is inflamed after the primitive ordinances, is anointed with ointments¹, the giver of all treasures, he whose hair is flame, whose stately robe is ghee, the purifier, skilled in sacrifice, Agni—that he may sacrifice to the gods.

2. As thou hast performed, O Agni, the *Hotri*'s duty for the Earth, as thou hast done it for Heaven, O *Gâtavedas*, full of intelligence, in the same way sacrifice with this offering to the gods. Prosper this sacrifice to-day as thou hast done for Manus.

3. Thou hast three lives, O *Gâtavedas*, and three births from the Dawn¹, O Agni! Being wise, sacrifice with these to the favour of the gods, and bring luck and welfare to the sacrificer.

4. Praising Agni full of splendour, full of beauty, we adore thee, O *Gâtavedas*, deserving to be magnified. Thee the gods have made their messenger, their steward¹, and carrier of offerings, the navel of immortality.

5. O Agni, the *Hotri* who before thee was an excellent sacrificer, who verily¹ sat down and brought luck by himself²: sacrifice according to his rules, O intelligent one, and set down our sacrifice at the feast of the gods.

NOTES.

The *Rishi* is Kata Vaisvâmitra, the metre Trishhtubh.—Verse 1 = TB. I, 2, 1, 10. Verse 3 = TB. III, 2, 11, 2;

MS. IV, 11, 1; 12, 5. Verse 4 = TB. III, 6, 9, 1; MS. IV, 13, 5.

Verse 1.

Note 1. Possibly the poet intended to allude also to the other meaning of aktúbhī^h, which means both ‘ointments’ and ‘nights.’ The nights render Agni conspicuous and anoint (aīg) him as it were with beauty. I do not believe that the existence of a Vedic word aktú, ‘ointment,’ should be denied; cf. Bechtel, Nachrichten d. Göttinger Ges. d. Wiss. 1894, p. 398.

Verse 3.

Note 1. See Bergaigne, Religion Védique, II, 14. Prof. Max Müller translates: Three lives are thine, the dawns are thy three birthplaces, or three dawns are thy birthplaces.

Verse 4.

Note 1. See above, I, 58, 7, note 1.

Verse 5.

Note 1. Literally, ‘doubly.’ Grassmann is right in observing that the Vedic poets show a certain predilection for the word dvitā when speaking of Agni’s being established and doing his work at the sacrifice. Prof. Max Müller thinks of Agni’s two homes, earth and heaven.

Note 2. On the Hotri more ancient than Agni, comp. Bergaigne, Religion Védique, I, 109. Probably this simply refers to the Agni or the fire used at former sacrifices.

MANDALA III, HYMN 18.

ASHTAKA III, ADHYÂYA 1, VARGA 18.

1. Be kind, O Agni, when we approach thee, as a friend a friend, as parents¹, a straight leader. For full of deceit are the tribes of men: burn thou against (all) malign powers so that they turn back.

2. Burn, O Agni, the nearer enemies, burn the curse of the distant evil-doer. Burn, O Vasu, seeing the unseen ones. May thy never-ageing, never-tiring flames¹ spread out.

3. Wishing for (thy blessings), O Agni, by fuel and ghee I offer this sacrificial food for (the attainment of) advancing power and of strength; worshipping thee with my spell as far as I have power (I offer) this divine prayer for the attainment of hundred(fold blessings).

4. (Shining) forth with thy flame, O son of strength, praised (by us), bestow mighty vigour on those who toil for thee, bright luck and welfare, O Agni, on the Visvâmitras! We have cleaned thy body many times.

5. Give us treasures, O best gainer of riches: such indeed art thou, Agni, when thou hast been kindled. In the blessed praiser's house thou hast placed, together with wealth, thy mighty(?) arms¹, thy marvellous shapes.

NOTES.

The same *Rishi* and metre.—Verse 2 = TÂ. IV, 5, 5.
Verse 3 = AV. III, 15, 3.

Verse 1.

Note 1. It is rather strange that Agni is compared with the two parents. Generally it is the two Asvins, or Heaven and Earth, or the pair of Indra and Varuna, &c., who are compared with father and mother (see Hirzel, *Gleichnisse und Metaphern im Rigveda*, 71 seq.). No doubt in our verse the dual was chosen on account of the metre.—I do not think that Bollensen (*Orient und Occident*, II, 473) and Kirste (*Bezzenberger's Beiträge*, XVI, 297) are right in believing that a dative of *pitri* is found here, and in translating: ‘as a good (son) to his father.’

Verse 2.

Note 1. The meaning of *ayásah* is doubtful; comp. Brugmann in Kuhn's *Zeitschrift*, XXIV, 24 seq.; M. M., vol. xxxii, p. 371 (VI, 66, 5); von Bradke, *Festgruss an Roth*, 124.

Verse 5.

Note 1. On *sriprá*, see I, 96, 3, note 3. Karásna must mean something like ‘arm,’ though the exact meaning is doubtful. In VIII, 32, 10 the compound *sripákarasna* occurs. Prof. Max Müller writes: ‘Thou hast brightly assumed a body with soft arms or with stretched-out arms, if we do not read *sripakarasnâ*.’

MANDALA III, HYMN 19.

ASHTAKA III, ADHYÂYA 1, VARGA 19.

1. I choose Agni as *Hotri* at this sacrificial meal, the clever sage all-knowing and not foolish. May he, the excellent sacrificer, sacrifice for us amid the host of the gods; may he obtain liberal boons (for us) for the sake of wealth and strength.

2. To thee, O Agni, I stretch forth the (ladle) rich in sacrificial food, splendid, full of gifts, full of ghee. From left to right, choosing the host of the gods¹, he has established the sacrifice with gifts and goods².

3. Whoever is favoured by thee, is blessed with the sharpest spirit. Favour him with good offspring, O god rich in favours¹! Agni, may we, (dwelling) in the copiousness of manliest wealth, be rich in perfect praise of thee, the Vasu.

4. On thee indeed, O Agni, sacrificing men have put many faces of (thee) the god¹. Bring hither then the host of the gods, O youngest one, when thou wilt sacrifice to-day to the divine host².

5. When the gods will anoint thee as the *Hotri* at the sacrificial meal making thee sit down for the sacrifice, be thou here, O Agni, our furtherer, and bestow glory on our bodies.

NOTES.

The *Rishi* is Gâthîn Kausika, the metre Trishtubh.—
Verse 3 = TS. I, 3, 14, 6; MS. IV, 14, 15.

Verse 2.

Note 1. Comp. below, IV, 6, 3. This parallel passage shows that *pradakshinít* belongs to *urânah*, not to *asret*. Agni is represented as choosing, i.e. inviting the host of the gods by moving around the sacrificial food from left to right. See concerning the *Paryagnikarana*, which seems to be alluded to, Hillebrandt, Neu- und Vollmondsopfer, 42 seq.

Note 2. Or, ‘with the (divine) givers and with the Vasus.’

Verse 3.

Note 1. Boehtlingk-Roth seem to be right in reading *siksho*. Comp. VIII, 52, 8. *yásmai tvám . . . síksho síkshasi dásushe*.

Verse 4.

Note 1. They have inflamed many fires, each of which is a face of the god Agni.

Note 2. Or, ‘that thou mayest sacrifice,’ &c. See Delbrück, Syntaktische Forschungen, I, 148.

MANDALA III, HYMN 20.

ASHTAKA III, ADHYÂYA 1, VARGA 20.

1. The carrier (of the gods)¹ calls by his hymns Agni, Ushas (dawn), the two Asvins, Dadhikrâ² at daybreak. May the gods rich in light, unanimously longing for our sacrifice, hear us.

2. Agni, threefold is thy strength; three are thy abodes; three are thy many tongues, O thou who art born in *Rita*! And three, O Agni, are thy bodies beloved by the gods. With these protect our prayers unremittingly.

3¹. Agni! Many are the names, O *Gâtavedas*, of thee the immortal one, O self-dependent god! And whatever the secret powers of the powerful² are, thou all-enlivener, in thee they have placed together (those) many (powers), O (god) after whose relations men ask³.

4. Agni is the divine leader of the divine tribes like Bhaga, the guardian of the seasons¹, the righteous. May He, the killer of *Vritra*², the ancient one, the possessor of all wealth, bring the singer across all troubles.

5. I invite hither¹ Dadhikrâ², Agni, and the goddess Ushas, *Brihaspati* and the god *Savitri*, the Asvins, Mitra and Varuna and Bhaga, the Vasus, Rudras, and Âdityas.

NOTES.

The same *Rishi* and metre.—Verse 2 = TS. II, 4, 11, 2; III, 2, 11, 1; MS. II, 4, 4. Verse 3 = TS. III, 1, 11, 6.

Verse 1.

Note 1. The 'carrier' of the gods is the *Hotri*. See above, I, 127, 8, note 1, and compare the article of Dr. Neisser quoted there. See also M. M., vol. xxxii, pp. 40-43 (I, 6, 5).

Note 2. On *Dadhikrâ* or *Dadhikrâvan*, the deified horse of *Trasadasyu*, see Pischel, *Vedische Studien*, I, 124; Ludwig, vol. iv, p. 79; H. O., *Religion des Veda*, 71. Prof. Max Müller writes, 'It seems to me some form of Agni generally in company with matutinal gods.'

Verse 3.

Note 1. The reader who compares this passage with 19, 4, will observe a general resemblance pointing to the conclusion that both verses belong to the same author.

Note 2. *Mâyâk* *mâyinâm*: comp. concerning the idea of *mâyâ*, H. O., *Religion des Veda*, 163, 294.

Note 3. With *prishtabandhu*, comp. *bandhuprîkh*, *bandhveshâ*.

Verse 4.

Note 1. Perhaps *ritu-pâh* should be changed into *rita-pâh*: 'the god who protects the *Rita*, the righteous.'

Note 2. Or 'the killer of foes.'

Verse 5.

Note 1. Possibly we have to read, on account of the metre, *ihá hve*.

Note 2. See above, verse 1, note 1.

MANDALA III, HYMN 21.

ASHTAKA III, ADHYÂYA 1, VARGA 21.

1. Take this our sacrifice to the immortals; accept graciously these offerings, O *Gâtavedas*. O Agni, partake of the drops of fat and ghee, O *Hotri*, having sat down as the first.

2. To thee, O purifier, the drops of fat mixed with ghee drip down. O (god) who followest thy own ordinances, give us the best boon for this feast to which the gods come eagerly.

3. To thee, the priest, O Agni, (belong) the drops dripping with ghee, O good one! Thou art kindled as the best *Rishi*. Be a furtherer of our sacrifice!

4. For thee, O liberal one¹, full of power, the drops of fat and ghee drip down, O Agni! Praised by the sages thou hast come hither with mighty light. Accept graciously the offerings, O wise one!

5. For thee the richest fat¹ has been taken out from the midst. We give it to thee. On thy skin, O Vasu, the drops drip down. Accept them eagerly for each of the gods.

NOTES.

The same *Rishi*. Verses 1 and 4 are *Trishtubh*, verses 2 and 3 *Anushtubh*, verse 5 *Virâdrûpâ Satobrîhatî*.

The hymn belongs to the ritual of the animal sacrifice. It has to be recited, according to the prescription of the later Vedic texts, while the *vapâ* (omentum) of the sacrificial animal is roasted and the drops of fat drip down from it. See Schwab, Das Altindische Thieropfer, p. 114

seq., and the Sûtra texts quoted by him (for instance, Âsvalâyana Srautasûtra III, 4, 1). Bergaigne (*Recherches sur l'Histoire de la Liturgie Védique*, 18) seems to be right in observing: ‘Bien qu'il (l'hymne III, 21) soit récité tout d'une pièce dans le pasubandha, pendant la cuisson de la vapâ, pour les gouttes de graisse qui tombent dans le feu, sa complexité métrique . . . le trahit et nous y fait voir une simple collection de vers liturgiques.’ It may be observed, however, that the two last verses seem to form a distich of an irregular Pragâtha type; comp. H. O., *Die Hymnen des Rigveda*, vol. i, p. 118.—Verses 1-5 = TB. III, 6, 7, 1. 2; MS. IV, 13, 5.

Verse 4.

Note 1. On the word ádhrigu, cf. Bloomfield, American Or. Soc. Proceedings, March, 1894, p. cxxiii.

Verse 5.

Note 1. *Vapâkhyam havîl, Sâyana.* This explanation is evidently correct. After the sacrificial animal has been killed, the omentum, which is very rich in fat, is first drawn out of its body and offered. See H. O., *Die Religion des Veda*, 360 seq.

MANDALA III, HYMN 22.

ASHTAKA III, ADHYÂYA 1, VARGA 22.

1. This is that Agni with whom the desiring Indra took the pressed Soma into his body. Having obtained thousandfold strength like a horse, a racer¹, thou art praised, O *Gâtavedas*!

2¹. Thy splendour, O Agni, which dwells in heaven and on earth, in the plants, O worshipful one, and in the waters, wherewith thou hast spread through the wide air—that light of thine is fierce, waving², man-beholding.

3. Agni, thou goest to the floods of heaven. Thou hast spoken to the gods who are liberal (?)¹. (Thou goest) to the waters which (dwell) on high in the ether of the sun, and to those which approach below.

4. May the fires of the soil united with those on the hill-sides¹, without guile graciously accept our sacrifice and plentiful food free from all plague.

5 = III, 1, 23.

NOTES.

The same *Rishi*. The metre is Trishubh, except in verse 4 which is Anushubh.—A conjecture on the ritual use for which the hymn has been composed, see in the note on verse 4.—Verses 1–5 = VS. XII, 47–51; TS. IV, 2, 4, 2. 3; MS. II, 7, 11.—A sort of commentary on this hymn is found in the Satapatha Brâhmaṇa VII, 1, 1, 22 seq.

Verse 1.

Note 1. In the traditional text the words, ‘a horse, a racer,’ are accusatives. But it is the átya who attains

(san) the vāga and who is called vāgīn (comp. M. M., vol. xxxii, pp. 116, 442, and on sápti, ibid. p. 102): see I, 130, 6; III, 2, 7; 38, 1 (V, 30, 14; IX, 93, 1; 96, 15, &c.); VII, 24, 5; IX, 43, 5; 82, 2; 85, 5; 86, 3; 96, 20; X, 96, 10 (I, 52, 1, and III, 2, 3 do not contradict this). Pischel (*Vedische Studien*, I, 105) believes that átyam ná stands for átyah ná, which seems impossible to me. But I think that we should correct the text and read átyah ná sáptih. The preceding accusatives have caused the blunder.

Verse 2.

Note 1. Comp. Grassmann, Kuhn's *Zeitschrift*, XVI, 165.

Note 2. Comp. ketuh arnavah sūryasya, VII, 63, 2.

Verse 3.

Note 1. In the translation of dhíshnya I have followed Pischel, *Vedische Studien*, II, 87, though this translation is quite uncertain. Should the meaning be: 'the gods who dwell on the dhishnya altars'?

Verse 4.

Note 1. Agni purîshya, i.e. the fire dwelling in the soil (comp. Roth in Kuhn's *Zeitschrift*, XXVI, 64), is mentioned very frequently in the Mantras belonging to the Agnikayana, i.e. to the construction of the brick altar. Agni is considered as residing in the soil used at that rite. Now in the Yagus texts the whole of our hymn occurs among the texts to be recited at the Agnikayana (Taitt. Samh. IV, 2, 4, 2, &c.; comp. also Åsvalâyana Srautasûtra IV, 8, 20). Perhaps we may conjecture, therefore, that the Agnikayana rite in its simplest form was known already in the Rig-veda period, and that our hymn was destined for it.—The prâvana fires (fires dwelling on the hill-sides) may be the fires dwelling in the rivers which run down the pravanas or descents.

MANDALA III, HYMN 23.

ASHTAKA III, ADHYÂYA 1, VARGA 23.

1. Produced by attrition, well preserved in his abode, the young sage, the leader of worship, Agni ever young in the forests¹ that grow old—Gâtavedas, has here assumed immortality².

2. The two Bharatas¹, Devasravas and Devavâta, in the midst of wealth have produced by attrition Agni the skilful (god). Agni, look forth with mighty wealth, and then be² for us a guide of food day by day.

3¹. The ten fingers have brought him to the birth, the ancient, beloved (Agni), well born in his mothers². Praise, O Devasravas, the Agni of Devavâta who³ should be the lord of people.

4. I have laid¹ thee² down in the best (place) of the earth³, in the place of Iâ³, in the auspiciousness of days. O Agni, as the god who has belonged to Manus⁴, shine with wealth on the Drishadvatî, on the Âpayâ, on the Sarasvatî.

5 = III, 1, 23.

NOTES.

The *Rishis* are Devasravas Bhârata and Devavâta Bhârata (see verse 2); the metre is Trishtubh (verse 5 Satobrihatî).—No verse occurs in the other *Samhitâs*.

Verse 1.

Note 1. The ‘forests’ are the fuel. ‘Does the poet mean: Never consumed in the consumed wood or forests,

i. e. the fire burns and is kept alive while the wood is burnt up?' M. M.

Note 2. Or, 'he has received the drink of immortality'—which may refer to the ghee offered in the fire.

Verse 2.

Note 1. On the tribe of the Bharatas having their seats, as verse 4 seems to show, on the borders of the Sarasvatî and of the Drîshadvatî, see H. O., Buddha (first edition), 413 seq.

Note 2. This is an imperative in -tât, signifying, as Delbrück has shown (Syntaktische Forschungen, III. 2 seq.; Altindische Syntax, 363), an injunction to be carried out after something else has been done or has happened. Agni is first to look about (ví pasya), and shall then become (bhavatât) a guide of food, i. e. he shall lead plenty of food to the worshipper's house.—Prof. Max Müller translates isháṁ netâ, 'a guide to food.'

Verse 3.

Note 1. Should this Satobrîhatî, standing alone among Trishubh verses, be considered as forming a distich together with verse 2? Comp. H. O., Die Hymnen des Rigveda, vol. i, p. 102, note 7.

Note 2. The woods.

Note 3. Agni, not Devavâta, is referred to.

Verse 4.

Note 1. Or, 'he has laid.' The form may be first or third person, present or perfect.

Note 2. Agni is addressed.

Note 3. The best place of the earth, the place of Iâ (i. e. of the nourishment coming from the cow, of the ghee offered into Agni) is the sacrificial ground or more especially the spot on which the sacrificial fire is established.

Note 4. Or 'to men.' The Padapâtha has mânushe, but mânushah seems more probable.

MANDALA III, HYMN 24.

ASHITAKA III, ADHYĀYA 1, VARGA 24.

1. Agni, be victorious in battles ; thrust away the plotters. Difficult to overcome, overcoming malign powers, bestow splendour on (the worshipper) who fits out the sacrifice as a vehicle¹.

2. Agni, thou art kindled with nourishment¹, the immortal offerer of a feast (to the gods). Accept graciously our worship.

3. Agni, wakeful one, son of strength, into whom offerings are poured, sit down with thy splendour on this sacrificial grass of mine.

4. Agni, together with all Agnis, with the gods exalt our prayers and those who are respectful at the sacrifices.

5. Agni, give wealth to the worshipper, abundance in valiant men ; further us¹ that we may be rich in sons.

NOTES.

The *Rishi* is Visvâmitra, the metre Gâyatrî, the first verse Anushtubh. On this combination of a beginning Anushtubh with Gâyatrîs following, comp. H. O., Die Hymnen des Rig-veda, vol. i, p. 148.—Verse 1 = VS. IX, 37. Verse 5 = TS. II, 2, 12, 6; MS. IV, 12, 2; 14, 6.

Verse 1.

Note 1. See above, III, 8, 3, and on *yagnávâhas*, I, 127, 8, note 1; Bergaigne, Religion Védique, II, 287, note 2.

Verse 2.

Note 1. *Iâ*: especially designating the nourishment coming from the cow (personified as *Iâ*), such as ghee.

Verse 5.

Note 1. Literally, 'sharpen us.'

MANDALA III, HYMN 25.

ASHTAKA III, ADHYÂYA 1, VARGA 25.

1. Agni, thou art for ever the wise son of Heaven and of the Earth, the all-wealthy one. In thy peculiar way¹ sacrifice here to the gods, O intelligent one !

2. Agni, the knowing, obtains (for his worshipper) heroic powers ; he obtains (for him) strength, being busy for the sake of immortality. Bring then the gods hither, O (Agni), rich in food.

3. Agni, the wise, shines on Heaven and Earth, the two immortal goddesses who encompass all people—he who rules through his strength, and who is full of light through adoration.

4. Agni and Indra, come hither to the sacrifice in the house of the worshipper rich in pressed (Soma), never failing, ye two gods, at the drink of Soma.

5. Agni, thou art kindled in the house of the waters, (our) own (god), O son of strength, *Gâtavedas*, who exaltest the abodes (in which thou dwellest) by thy blessing.

NOTES.

The same *Rishi*. Metre, *Virâg*.—Verse 4=MS. IV, 12, 6.

Verse 1.

Note 1. On *rîdhak*, see Pischel, *Vedische Studien*, II, 45.

MANDALA III, HYMN 26.

ASHTAKA III, ADHYÂYA 1, VARGA 26-27.

1. With our offerings revering in our mind Agni Vaisvânara, the follower of truth, the finder of the sun—we, the Kusikas¹, desirous of goods, call with our prayers the god who gives rain, the charioteer, the cheerful.

2. We call that beautiful Agni to help us, Vaisvânara, Mâtarisvan the praiseworthy¹; we the men (call) Brihaspati² for (the worship) of the divine host, the priest who hears us, the guest who swiftly glides along.

3. Vaisvânara, neighing like a horse, is kindled by the women¹, by the Kusikas, from age to age; may this Agni give us abundance in valiant men and in horses and treasures, he who wakes among the immortals.

4. May the Vâgas¹ come forward, the Agnis with their powers. United² they have harnessed the spotted deer for their triumphal procession³. The Maruts, mightily growing, the all-wealthy, make the mountains tremble, the unbeguiled ones.

5. The Maruts who possess the beauty of Agni¹, belong to all races of men. We implore their fierce, strong help. They are tumultuous, the sons of Rudra, clothed in rain, hot-spirited like lions², givers of rain.

6. We implore with our best praises every host, every troop (of the Maruts)¹, the splendour of Agni,

the power of the Maruts. With the spotted deer as horses², with gifts that cannot be taken away, they go to the sacrifice wise in the (sacrificial) ordinances³.

7. Agni am I, by birth *Gâtavedas*. Ghee is my eye; (the drink of) immortality is in my mouth. The threefold song¹ traversing the aerial space, the imperishable *Gharma*², the sacrificial food am I by name.

8. With three purifying strainers he (Agni) purified the song, with his heart the thought, discovering the light. The mightiest treasure he produced by the powers of his own nature, and then he looked over heaven and earth.

9. Carry him who is the inexhaustible spring with a hundred rills, who has knowledge of prayers (?), the father of (every speech) that should be uttered, the roaring one¹, gladly excited in the lap of his parents—carry him the truth-speaking across (all dangers), O ye two worlds!

NOTES.

Visvâmitra is the *Rishi* of this Sûkta with the exception of the seventh verse of which the Âtman or Brahman is the *Rishi*. The metre is *Gagatî* verses 1-6, *Trishubh* verses 7-9.—Verse 5 = TB. II, 7, 12, 3. Verse 7 = VS. XVIII, 66; MS. IV, 12, 5.

The position of this Sûkta in the collection shows that it is to be divided into three independent hymns. This is confirmed by the metre, the first and second of these three hymns being in *Gagatî*, the third in *Trishubh*, and also by the contents: the first hymn is addressed to Agni Vaisvânara, the second to Agni accompanied by the Maruts, the third contains mystical speculations about the nature and the deeds of Agni.

Verse 1.

Note 1. The Kusikas are identical with the Visvâmitras, or possibly the latter form one branch of the Kusikas; see H. O., *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XLII, 209.

Verse 2.

Note 1. On the relation of Mâtarisvan to Agni, see above, I, 96, 4, note 1.

Note 2. Brîhaspati, though in his origin distinct from Agni, is here identified with him, like Mâtarisvan.

Verse 3.

Note 1. By the ten fingers. Comp. above, I, 71, 1.

Verse 4.

Note 1. I adopt the interpretation of Bergaigne (*Religion Védique*, II, 405, note 1) and Pischel (*Vedische Studien*, I, 46). Vâgâh seems to be the proper name synonym with Rîbhâvah; the Maruts may be called Vâgâh as they are called several times Rîbhukshânah. But it is possible that we should have to translate simply, 'May the powers of strength,' &c.; comp. below, 27, 1.

Note 2. Possibly we have to supply, 'united with their spotted deer, with their beauty,' &c.; see II, 36, 2. *yagñâih sâmmislâh prishatibhih rishtibhih*; VII, 56, 6. *sriyâ sâmmislâh*. Or the meaning may be, 'the Maruts united with Agni or with the Agnis'; comp. I, 166, 11. *sâmmislâh ïndre*.

Note 3. On subhé, see M. M., I, 87, 3, note 2 (vol. xxxii, p. 162).

Verse 5.

Note 1. Or, they receive their beauty through Agni.

Note 2. Of heshákratu the probable explanation has been given by Pischel, *Vedische Studien*, I, 48. See also von Bradke, Kuhn's *Zeitschrift*, XXVIII, 297.

Verse 6.

Note 1. Comp. V, 53, 11, vol. xxxii, p. 320.

Note 2. Comp. II, 34, 4, vol. xxxii, p. 302, note 5.

Note 3. The text has *vidátheshu*.

Verse 7.

Note 1. Comp. VIII, 51, 4. *arkám saptásîrshânam . . . tridhâtum uttamé padé*. Is the song called *tridhâtu* because it is sung by the three *Udgâtris* (singers)? Or because it generally comprises three verses (see H. O., *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXVIII, 453)?

Note 2. The *Gharma* is the offering of hot milk brought to the *Asvins*. On the probable meaning of this offering, see H. O., *Religion des Veda*, 447 seq.

Verse 9.

Note 1. The translation of *meī* (comp. IV, 7, 11; Atharva-veda XI, 7, 5; Taitt. Samh. V, 7, 8, 1) is quite conjectural.

MANDALA III, HYMN 27.

ASHTAKA III, ADHYÁYA 1, VARGA 28-30.

1. Forward (goes) your¹ strength tending heavenward, rich in offerings, with the (ladle) full of ghee. To the gods goes (the worshipper) desirous of their favour.

2. I magnify¹ with prayer Agni who has knowledge of prayers (?), the accomplisher of sacrifice, who hears us, and in whom (manifold wealth) has been laid down.

3. O Agni, may we be able to bridle thee the strong god¹; may we overcome (all) hostile powers.

4. Agni, inflamed at the sacrifice, the purifier who should be magnified, whose hair is flame—him we approach (with prayers).

5. With his broad stream of light the immortal Agni, clothed in ghee, well served with oblations, is the carrier of offerings at the sacrifice.

6. Holding the (sacrificial) ladles, performing the sacrifice they have with right thought pressingly brought Agni hither¹ for help.

7. The Hotri, the immortal god goes in front with his secret power¹, instigating the sacrifices².

8. The strong (horse, i.e. Agni) is set at the races. He is led forth at the sacrifices, the priest, the accomplisher of sacrifice.

9. He has been produced¹ by prayer, the excellent one. I have established² him, the germ of beings, for ever the father of Daksha³.

10. I have laid thee down¹, the excellent one, with the nourishment² of Daksha, O thou who art produced by power, O Agni, thee the resplendent one, O Usig³.

11. The priests, eager to set to work the *Rita*¹, kindle with quick strength Agni the governor², him who crosses the waters³.

12. I magnify¹ the child of vigour at this sacrifice, who shines under the heaven, the thoughtful Agni.

13. He who should be magnified and adored, who is visible through the darkness, Agni, the manly, is kindled¹.

14. Agni, the manly, is kindled, he who draws hither the gods like a horse. The (worshippers) rich in offerings magnify him.

15. We the manly ones will kindle thee the manly (god), O manly Agni who shonest mightily.

NOTES.

The same *Rishi*. The metre is *Gâyatrî*.—The position of the hymn in the collection shows that it is to be divided into *Trikas*, and this is confirmed by the ritual use of several of these *Trikas* (see Bergaigne, *Recherches sur l'Histoire de la Liturgie Védique*, 19, note 1). Some of the *Trikas* at least, however, do not seem to form independent hymns; verse 10 very probably stands in connection with verse 9, and the same seems to be the case with verses 12 and 13. Ludwig (IV, 305) and Bergaigne (*loc. cit.*) consider the whole *Sûkta* as a collection of *Sâmidenîs* or verses to be recited for each piece of wood thrown into the fire. Comp. Hillebrandt, *Neu- und Vollmondsopfer*, 77.—Verse 1

= TS. II, 5, 7, 2; TB. III, 5, 2, 1; MS. I, 6, 1; IV, 14, 3.
 Verses 2, 3 = TB. II, 4, 2, 4. 5; MS. IV, 11, 2. Verse 4
 = TS. II, 5, 8, 6; TB. III, 5, 2, 3. Verses 5–6 = TB. III,
 6, 1, 3; MS. IV, 10, 1 (verse 5 = MS. IV, 11, 2). Verses
 7–9 = SV. II, 827–829. Verses 13–15 = SV. II, 888–890;
 TB. III, 5, 2, 2; AV. XX, 102, 1–3.

Verse 1.

Note 1. Of the priests and sacrificers?

Verse 2.

Note 1. The text has *īle*.

Verse 3.

Note 1. Comp. above, II, 5, 1.

—

Verse 6.

Note 1. Comp. IV, 17, 18. *vayám hí ā te kakrimá sabādhaḥ*.

Verse 7.

Note 1. Mâyâyâ: comp. H. O., Religion des Veda, 163, 294.

Note 2. Vidâthâni: comp. I, 31, 6, note 2.

Verse 9.

Note 1. This seems to mean, ‘he has been set to work.’

Note 2. Ā dadhe must be first person (comp. ní dadhe, verse 10) for the bhûtânâm gârbhaḥ is Agni.

Note 3. Or, the father of intelligence. Daksha is the personified intelligence. Comp. vol. xxxii, p. 245 seq.; Bergaigne, Religion Védique, III, 93 seq.

Verse 10.

Note 1. See above, III, 23, 4.

Note 2. The text has *ilā*, the same word as in 24, 2.—Prof. Max Müller observes, ‘Could it be, ni tvâ dadhe *ilâ*, I have placed thee on the altar with nutriment, son of the strength of Daksha?’

Note 3. Or, ‘the willing one.’

Verse 11.

Note 1. ‘Setting to work the Right (*Rita*)’ means here ‘performing the sacrifice.’ The sacrifice is considered as a sphere especially pervaded by the power of *Rita*. Comp. H. O., Religion des Veda, 197.

Note 2. Yantúram (comp. VIII, 19, 2. agním īlīshva yantúram; Lanman, 486) must be the same as yantáram (comp. *μάρτυρ*? [M. M.] See de Saussure, Mémoire sur le Système Primitif des Voyelles, p. 207; but comp. also Kretschmer, Kuhn’s Zeitschrift, XXXI, p. 447). To me it seems to be an accommodation to aptúram, facilitated probably by the influence of the genitive yantúr. See Lanman, Noun-Inflection in the Veda, p. 486; Wackernagel in Kuhn’s Zeitschrift, XXV, 287.

Note 3. See Pischel, Vedische Studien, I, 122 seq.; H. O., Göttingische Gelehrte Anzeigen, 1889, p. 4 seq.

Verse 12.

Note 1. The text has īlē. In the same way īlényah/ verse 13, īlate verse 14.

Verse 13.

Note 1. Observe sám idhyate here and verse 14, sám idhīmahi verse 15. The verses 13–15 form one *Trika*.

MANDALA III, HYMN 28.

ASH TAKA III, ADHYÂYA 1, VARGA 31.

1. O Agni *Gâtavedas*, accept graciously our offering, the sacrificial cake at the morning libation, O god who givest wealth for our prayers.

2. The sacrificial cake, O Agni, has been baked or made ready for thee: accept it graciously, O youngest (god).

3. Agni, accept eagerly the sacrificial cake which has been offered, which has stood overnight. Thou art the son of strength, established at the sacrifice.

4. At the midday libation, *Gâtavedas*, accept here graciously the sacrificial cake, O sage. Agni, the wise ones do not diminish at the sacrificial distributions¹ the portion which belongs to thee, the vigorous one².

5. Agni, at the third libation take joyfully the sacrificial cake, O son of strength, which has been offered. And in thy admirable way place our wakeful sacrifice, blessed with treasures, before the immortal gods.

6. Agni, grown strong, O *Gâtavedas*, accept graciously our offering, the sacrificial cake which has stood overnight.

NOTES.

The same *Rishi*. The metre is *Gâyatrî* in verses 1, 2, 6, *Ushnih* in verse 3, *Trishtubh* in verse 4, and *Gagatî* in verse 5.—No verse occurs in the other *Samhitâs*.

This Súkta and the following are, as their position at the end of the Anuvâka and the number of their verses show, later additions to the original collection. The 28th hymn contains verses destined for the offerings of sacrificial cakes to Agni at each of the three Savanas. Quite in the same way hymn 52, which also belongs to the later additions, refers to sacrificial cakes offered to Indra. The oblation of such cakes to Indra at each Savana is found also in the later Vedic ritual (comp. Kâtyâyana IX, 9, 2 seq.; Weber, *Indische Studien*, X, 369, 376), and several verses of III, 52 are indicated there as Puronuvâkyâ verses for those very offerings; see Âsvalâyana *Srautasûtra* V, 4, 2. 3. After each cake-offering to Indra follows the Svishtakrit-oblation to Agni: and for these oblations Âsvalâyana (*loc. cit.* Sûtra 6) prescribes verses 1, 4, and 5 of our hymn, according to the order of the three Savanas. From the text of the hymn it seems to be evident that verses 1–3 have been composed for the first, verse 4 for the second, and verses 5–6 for the third Savana. With this distribution the change of the metres evidently stands in connection. In accordance with the theories of the later Vedic theologians, we have here the Gâyatrî as the characteristic metre of the first, the Trishâubh of the second, the Gagatî of the third Savana.

Comp. also Âsvalâyana VI, 5, 25, and the very ingenious but at the same time somewhat hazardous observations of Bergaigne, *Recherches sur l’Histoire de la Liturgie Védique*, 16 seq.

Verse 4.

Note 1. The text has vidâtheshu.

Note 2. Comp. I, 36, 1, note 2.

MANDALA III, HYMN 29.

ASHTAKA III, ADHYĀYA 1, VARGA 32-34.

1¹. This is the support on which the rubbing (for producing the fire) is performed²; the creative organ³ has been prepared. Bring hither the house-wife⁴; let us produce Agni by rubbing in the old way.

2. In the two fire-sticks dwells *Gâtavedas*, as the germ (lies) safe in pregnant women—Agni who should be magnified¹ day by day by wakeful men who bring offerings.

3. Place it¹ skilfully into her who lies extended². Having conceived she has quickly given birth to the manly one. He whose summit is red—bright is his splendour—the son of Iâ has been born in the (due) way³.

4. In the place of Iâ, on the navel of the earth we will lay thee down, *Gâtavedas*, that thou, O Agni, mayst carry the offerings (to the gods).

5. Rub, ye men, the truthful sage, the wise, the immortal, the fair-faced. Bring forth, ye men, Agni, the banner of sacrifice, the first in the front, the gracious one.

6. When they produce him by rubbing with their arms, he shines forth flaming in the wood like a red race-horse. Like the bright one on the path of the Asvins¹ the unrestrained (Agni) spares the stones, burning the grass².

7. Agni, when born, shines forth resplendent, the racer, the priest, praised by the sages, the giver of rain, whom the gods placed in the sacrifices, to be

magnified, as the omniscient carrier of the sacrificial offerings.

8. Sit down, O *Hotri*, in the space which is thine, as the knowing one. Place the sacrifice in the abode of good works (i.e. on the altar). Eagerly longing for the gods thou shalt worship the gods by offerings. Agni, bestow mighty vigour on the sacrificer.

9. Produce a mighty¹ smoke, ye friends. Without fail go forward towards strength. This Agni is the conqueror in battles, rich in valiant men, he by whom the gods have overpowered the Dasyus.

10. This is thy birth-place in due time whence born thou shonest forth; knowing it, O Agni, sit down on it, and make our prayers prosper.

11. He is called *Tanûnapât* as the Asura's germ. *Narâsamâsa* he becomes when he is born, *Mâtarisvan* when he has been shaped in the mother¹. And he has become the rush of the wind in his swift course².

12. Rubbed forth by skilful rubbing, established by skilful establishing, as a sage, O Agni, perform excellent sacrifices. Sacrifice to the gods for him who is devoted to the gods¹.

13. The mortals have generated the immortal one, the . . .¹, advancing one with strong jaws. The ten unwedded sisters² united take care of the man (Agni) when he has been born.

14. He the god of the seven *Hotris* shone forth from of old, when he flamed up in his mother's lap, at her udder. Day by day the joyous one never closes his eyes, when he has been born from the Asura's (i.e. of the Heaven's?) belly¹.

15. The onsets of (Agni) when he attacks his enemies, are like those of the Maruts. (He is) the

first-born (son) of the sacred spell. They know every (fire)¹. The Kusikas have raised their brilliant spell; they have kindled Agni, every one in his house.

16. After we had chosen thee here to-day, O wise Hotri, while this sacrifice was going on, thou hast firmly sacrificed and firmly laboured. Come to this Soma, expert and knowing!

NOTES.

The same *Rishi*. The prevalent metre is Trishubh.—Verses 1, 4, 10, 12 are Anushubh; verses 6, 11, 14, 15, Gagatî.

The Sûkta, which belongs to the later additions (see the note on hymn 28), consists of a number of verses and small groups of verses referring to the production of fire by the attrition of the two fire-sticks. The order in which the verses stand does not always agree with the natural order of the ritual acts.—Verse 2 = SV. I, 79. Verse 3 = VS. XXXIV, 14. Verse 4 = VS. XXXIV, 15; TS. III, 5, 11, 1; MS. I, 6, 2, 7; IV, 10, 4; 11, 1. Verse 8 = VS. XI, 35; TS. III, 5, 11, 2; IV, 1, 3, 3; MS. II, 7, 3; IV, 10, 4. Verse 10 = VS. III, 14; XII, 52; XV, 56; TS. I, 5, 5, 2; IV, 2, 4, 3; 7, 13, 5; TB. I, 2, 1, 16; II, 5, 8, 8; MS. I, 5, 1; 6, 1; AV. III, 20, 1. Verse 13 = TB. I, 2, 1, 19. Verse 16 = VS. VIII, 20; TS. I, 4, 44, 2; MS. I, 3, 38; AV. VII, 97, 1.

Verse 1.

Note 1. The verses 1-3 a, b have been translated by Muir, Original Sanskrit Texts, V, p. 209.

Note 2. On the adhimanthanasakala, the piece of wood on which the lower fire-stick is laid, see Satapatha Brâh-

mana III, 4, 1, 20. so-dhimanthanam sakalam âdatte agner ganitram asity atra hy agnir gâyate. Schwab, Das Altindische Thieropfer, p. 78 seq.

Note 3. Pragânana seems to be used in the concrete sense as the male organ. As such, the poet may have considered the so-called pramantha in the generation of Agni, which is described as having the shape of the male organ (Schwab, loc. cit., 78; see also Roth, Zeitschrift der Deutschen Morgenl. Gesellschaft, XLIII, 59). It does not seem very probable that the darbhapiñgûla of which Sâyana thinks should be meant.

Note 4. Sâyana explains this as meaning the Aranzi (fire-stick), i.e. the lower Aranzi, the receptacle of the upper fire-stick. In the Taittirîya Brâhmaṇa I, 2, 1, 13 the two Aranzis are addressed as mahî vispatnî.

Verse 2.

Note 1. The text has īdyah.

Verse 3.

Note 1. The upper fire-stick or, more accurately, the pramantha.

Note 2. Comp. above, II, 10, 3. The lower Aranzi is alluded to, which is considered as a wife and more particularly as the nymph Urvasî (Kâtyâyana V, 1, 30, &c.).

Note 3. Prof. Pischel (Vedische Studien, I, 301) takes the genitive īlâyâh as dependent on vayûne: 'wurde der Sohn geboren am Orte (Wege) der Opferspende.' To me it seems unnatural not to connect īlâyâh with putráh, which words are connected also by the Sandhi (the Samhitâ text has īlâyâs putrô, not īlâyâh putrô).

Verse 6.

Note 1. For yâman, cf. I, 37, 3; III, 2, 14; VI, 15, 5. Should not the bright one on the path of the Asvins be the sun? Sâyana thinks of the chariot of the Asvins, which also may be right.

Note 2. Are the stones and the grass identical with the stones and grass-blades occurring in the later ritual of the agnyâdheya and agnimanthana (*Satapatha Br.* II, 1, 1, 8 ; III, 4, 1, 21 ; *Kâtyâyana IV*, 8, 16, &c.) ?

Verse 9.

Note 1. Literally, a manly, strong, or bull-like smoke.

Verse 11.

Note 1. This is a play upon words (Mâtarîsvâ and ámî-mîta mâtári, ‘he has been shaped in the mother’).

Note 2. Von Bradke (*Dyâus Asura*, p. 51) : des Windes Heerde (?) wird er, wenn er dahingleitet.

Verse 12.

Note 1. This Pâda is identical with I, 15, 12. It is a galita.

Verse 13.

Note 1. The meaning of asremán (comp. X, 8, 2. asremâ vatsâh [i.e. Agni] símivân arâvît) is unknown.

Note 2. The ten fingers.

Verse 14.

Note 1. Comp. von Bradke, loc. cit., 50.

Verse 15.

Note 1. Or prathamagâm brâhmañah vîsve ít viduh : ‘all (people) know him the first-born (son) of the sacred spell’? Comp. I, 34, 2. sómasya venâm ánu vîsve ít viduh.—Prof. Max Müller writes : ‘Prathamagâh is the wind, X, 168, 3. It might here refer to the Maruts, who are often said to sing prayers ; they know all about Brahman (prayer).’

MANDALA IV, HYMN I.

ASHTAKA III, ADHYÂYA 4, VARGA 12-15.

1. Thee, O Agni, the gods concordantly have ever set to work as their divine steward; with this intention¹ they have set thee to work. They have generated² thee, O worshipful one², the immortal among the mortals, the wise, god-loving god; they have generated every wise, god-loving (Agni)³.

2. Do thou, [O Agni¹,] turn to brother Varuna, towards the gods² with thy kindness³, to (Varuna) who accepts the sacrifice, to the eldest (god) who accepts the sacrifice, the righteous Âditya who supports the (human) tribes, the king who supports the (human) tribes.

3. O friend, turn to thy friend (Varuna), as a wheel of a chariot¹ rapidly (follows) the swift (horse), for our sake, O wonderful one, rapidly. O Agni, find mercy (for us) with Varuna, with the all-brilliant Maruts. Bless (us), O flaming one, that we may propagate ourselves, that we may press onward; bless us, O wonderful one!

4. Mayst thou, O Agni, who knowest Varuna, deprecate for us the god's anger. Being the best sacrificer, the best carrier (of the gods), flaming, remove from us all hatred.

5. As such, O Agni, be for us the lowest¹ (god) with thy help, our nearest (friend) while this dawn shines forth. Being liberal (towards us), cause, by sacrificing, Varuna to go away from us. Love mercy; readily hear our call.

6. His, the fortunate god's, appearance is excellent, and most brilliant among mortals. Like the bright, heated butter of the cow (the appearance) of the god is lovely, like the bountifulness of a milch-cow.

7. Three¹ are those highest, true, and lovely births of this god Agni. Being enveloped in the infinite² he has come hither, the bright, brilliant, shining Aryan.

8. He, the messenger, longs for all seats, the *Hotri* with the golden chariot, with the lovely tongue, with the red horses, of marvellous appearance, brilliant, always lovely like an assembly abundant in food.

9. He, the kinsman of sacrifice, has enlightened men¹. They lead him forward by a great rope². He dwells in his (the mortal's) dwelling, accomplishing (his task). The god has obtained the companionship of the mortal.

10. May this Agni, the knowing one, lead us to the god-given treasure which belongs to him¹. That (treasure) which all the immortals have created by their thought, which Dyaus, the father, the begetter (has created): that real (treasure) they have besprinkled².

11. He has been born in the dwellings as the first, at the bottom of the great (air)¹, in the womb of this air², footless, headless, hiding both his ends, drawing towards himself (his limbs?), in the nest of the bull³.

12. The host¹ came forth wonderfully at first, in the womb of *Rita*, in the nest of the bull², lovely and young, of marvellous appearance, and brilliant³. Seven friends⁴ were born for the bull.

13. Here our human fathers have sat down¹,

aspiring after *Rita*². Invoking the dawns³, they have driven out the milch-cows which dwelt in the rock-stable, in the prison.

14. Having rent the rock they cleaned themselves. Others around told forth that (deed) of theirs. Taking . . . as an instrument (?)¹, they sang triumphantly². They found the light; they chanted their prayers.

15. Longing for the cows in their mind, those men, the *Usigs*¹, have opened with godly words the fast-holding, closed rock, which enclosed and encompassed the cows, the firm stable full of cows.

16. They have devised the first name of the milch-cow; they have found the three times seven highest (names or essences) of the mother¹. The hosts², understanding this, acclaimed. The red one³ became visible through the brilliant (milk?)⁴ of the cow.

17. The confused¹ darkness disappeared; the sky appeared in splendour; the shine of the goddess Dawn rose up. The Sun ascended to the wide plains, beholding right and wrong deeds among the mortals.

18. Then, afterwards, being awoke they looked around; then they took that treasure given by Heaven, all the gods in all the houses. O Mitra, may true (fulfilment) belong to (our) prayer, O Varuna!

19. I will address flaming Agni, the *Hotri*, the supporter of everything¹, the best sacrificer. He has perforated, as it were, the pure udder of the cows, (and has made flow the milk) purified like the poured sap of the Soma shoots.

20. He, the *Aditi* (i. e. the freedom) of all the

worshipful gods, the guest¹ of all men, Agni, choosing (for us) the protection of all gods—may he, *Gâtavedas*, be merciful.

NOTES.

The *Rishi* is Vâmadeva, the metre Trishâubh, except in verses 1–3, the metres of which are Ashâti, Atigagatî, and Dhriti respectively.—Verses 4–5=VS. XXI, 3–4; TS. II, 5, 12, 3; IV, 2, 11, 3; TB. III, 7, 11, 3; 12, 6; TÂ. II, 4, 4; IV, 20, 3; MS. IV, 10, 4; 14, 17. Verse 20=VS. XXXIII, 16; TB. II, 7, 12, 5.—The hymn has been translated and commented upon by Bergaigne, Quarante Hymnes du Rig-véda, p. 11 seq.

This Sûkta seems to be composed of two independent hymns. Grassmann believed that the first three verses are the fragment of one hymn, and that verses 4–20 form a second hymn. His reason was that verses 1–3 are composed in metres similar to Atyashâti, while the rest are composed in Trishâubh. I think that he was on the right way, but his opinion should be slightly modified. In verses 1–5 Agni is invoked to appease the anger of Varuza; while, on the other hand, no allusion to Varuza occurs in verses 6–20. I believe, therefore, that the first hymn should be considered as consisting of verses 1–5; it is composed in the metres of the Atyashâti class (1–3) with two concluding Trishâubh verses (4, 5). The second hymn comprises the verses 6–20. The arrangers of the Samhitâ, however, considered these two hymns as one, as is shown by the position which they have assigned to it, before the second Sûkta, which has the same number of verses (20) as this first Sûkta. Comp. my Prolegomena, p. 141.

Verse 1.

Note 1. I.e. with the intention that he should act as the steward of the gods. As to *íti krátvâ*, comp. I, 138, 3. *íti*

krátvâ bubhugriré. Delbrück, Altindische Syntax, p. 530, paraphrases íti krátvâ : mit Entschluss ‘so sei es.’

Note 2. Sâyana, whom Ludwig follows, seems to be right in explaining *yagata* as a vocative ('*yaganiya*'), and *ganata* as 3rd plural ('*aganayan*'). Bergaigne takes both forms as 2nd plural imperative: 'honorez l'immortel chez les mortels ; engendrez le Dieu qui honore les Dieux.'

Note 3. I cannot believe that Bergaigne is right in translating *vísvam* ádevam, 'celui qui honore tous les Dieux.' His theory is that '*vísvam* dépend . . . de á, qui logiquement gouverne le terme devá à l'accusatif.'

Verse 2.

Note 1. The metre shows, as Benfey (Vedica und Verwandtes, p. 19, note 1) has pointed out, that this vocative agne is a spurious addition.

Note 2. Should we not read *devám*? 'Turn to brother Varuna with thy kindness, towards the god who accepts the sacrifice.'

Note 3. Or 'for the sake of his kindness,' 'for winning his favour (for the mortals)'? *Sumatî* may be dative; see Lanman, p. 382; Brugmann, Grundriss der vergleichenden Grammatik, II, p. 602. Comp. I, 186, 10. ákkhâ sumnâya *vavrîtiya* *deván*, 'may I turn to the gods for the sake of their favour.'

Verse 3.

Note 1. I believe that *râthyeva* (*Padapâtha râthyâ-iva*) stands for *râthyam-iva*. Comp. Lanman, p. 331; Roth, Zeitschrift der Deutschen Morgenländischen Gesellschaft, XLVIII, p. 681 seq. Prof. Max Müller refers *râthyâ-iva* to two horses; he translates: 'O friend, bring hither thy friend, as two swift chariot-horses bring rapidly a swift wheel.'

Verse 5.

Note 1. I. e. the nearest to men.

Verse 7.

Note 1. Literally 'thrice.' But I think that we should correct *trī* ('three'). The same blunder seems to occur in III, 56, 5. *trī sadhāsthā sindhavaḥ trīḥ* (read *trī*) *kavīnām*, 'Three are your abodes, O rivers; three (are those) of the sages.' Comp. also III, 56, 8; I, 116, 4.

Note 2. This seems to mean, in the infinite sky.

Verse 9.

Note 1. *Mánushah* seems to be acc. plur.; comp. VII, 86, 7. *áketayat akītāḥ*, 'he has enlightened the unenlightened ones.' Bergaigne takes *mánushah* as a genitive depending on *yagñábandhuḥ*, 'fils du sacrifice de Manus.'

Note 2. Bergaigne compares IX, 87, 1, where it is said that they lead Soma to the sacrificial grass like a horse by ropes (*ákkhā barhīḥ rasanābhīḥ nayanti*). Sāyana says, *stutirūpayā raggvā*, 'by a rope which has the shape of praises.'

Verse 10.

Note 1. Comp. below, verse 18.

Note 2. I. e. anointed, adorned. 'Poured down.' M. M.

Verse 11.

Note 1. *Mahāḥ budhné* seems to mean, *mahāḥ rágasaḥ budhné*; comp. *rágasaḥ budhnám*, I, 52, 6; *budhné rágasaḥ*, II, 2, 3; *mahāḥ rágasaḥ*, I, 6, 10; *rágasaḥ mahāḥ*, I, 168, 6; *mahiḥ rágasiḥ*, IX, 68, 3.

Note 2. With the second Pâda, compare IV, 17, 14. *tvakāḥ budhné rágasaḥ asyá yónau*.

Note 3. The bull seems to be Agni himself. Comp. verse 12.

Verse 12.

Note 1. The word *sárdha* (or *sárdhaḥ?* see note 3), which in most passages is applied to the host of the Maruts (see vol. xxxii, p. 67 seq.), seems here to refer to the company of the Aṅgiras or seven *Rishis*, alluded to in the fourth

Pâda. The seven *Rishis*, ‘our fathers’ (verse 13), have, with the aid of Agni, rent the mountain and delivered the cows or dawns (verses 13 seqq.; IV, 2, 15 seq.). Comp. H. O., Religion des Veda, p. 145 seq.

Note 2. The bull again seems to be Agni. Comp. verse 11, note 3.

Note 3. Do these epithets (comp. verse 8, Pâda 3) refer to the sârdha (host)? Or are they applied to Agni, so that we would have to translate: ‘Lovely was the young one (Agni), of marvellous appearance, and brilliant’? In this way Bergaigne interprets the passage. If this translation is right, sârdhaḥ may be considered as neuter, and the first Pâda could be translated: The first host came forth wonderfully.

Note 4. Evidently the seven *Rishis* (see note 1). Bergaigne: Les sept prières? ou les sept rivières?

Verse 13.

Note 1. The seven *Rishis* sat down for chanting and sacrificing, by which they have opened the mountain-prison of the cows.

Note 2. The mention of *Rita* in this connection is both Vedic and Avestic. Comp. Darmesteter, Ormazd et Ahriaman, p. 146; H. O., Religion des Veda, p. 144, note 2.

Note 3. The cows in this myth seem to be a mythical representation of the dawns. Comp. M. M., Science of Language, II, p. 584; H. O., Religion des Veda, pp. 147, 149 seq.

Verse 14.

Note 1. Pasvâyantra (comp. slôkayantra, IX, 73, 6) is quite doubtful. Does there exist a stem pasva, meaning possibly, ‘the herd of cattle’? And can we translate, ‘they who had their (battering-?) machines directed on the cow-herds’? Or, ‘holding the herds with their instruments (i.e. with the ropes used for drawing the cows out of the cavern)?—Prof. Max Müller suggests the translation, ‘the cattle-drivers,’ and writes, ‘Does it stand for pasu-yantrâ-

sah? Yantra seems the same as yoktra, or something like it, cf. X, 94, 7, 8. Pasuyantra would be they who hold the ropes of the cattle, who drive them away.' Bergaigne's translation, 'n'ayant rien (d'autre) pour conduire le bétail' (pasu-ayantra), and that of Roth ('die der Sperre ledigen Thiere [pasval̄ ayantrāsaḥ] erhoben ein Freudengeschrei,' Zeitschr. der D. Morg. Gesellschaft, XLVIII, 678), do not carry conviction, nor does a conjecture like pasvā yantāraḥ ('the leaders of the cattle together with the cattle itself shouted triumphantly'), seem to furnish a satisfying solution of the difficulty.

Note 2. See Geldner, Vedische Studien, I, 120.

Verse 15.

Note 1. On the Usigs, compare Bergaigne's Religion Védique, I, 57 seq.

Verse 16.

Note 1. The mother seems again to be the cow, or more exactly the Dawn considered as the mother of the cows (mâtā gávám, IV, 52, 2. 3; VII, 77, 2), and as the mother of the *Rishis* (IV, 2, 15). Comp. V, 45, 2. ā ūrvát gávám mâtā gánatī gât. The seven names of the cow are mentioned also in I, 164, 3, its three times seven names, in VII, 87, 4.

Note 2. Bergaigne (Quarante Hymnes, p. 14) and Pischel (Ved. Studien, II, 121 seq.) give to the word vrâ the meaning 'woman' (Bergaigne: 'femme,' particulièrement 'femme en rut,' 'femme amoureuse'). I prefer to follow the opinion of Bechtel, Nachrichten der Göttinger Gesellschaft der Wissenschaften, philolog.-historische Klasse, 1894, p. 393 seq. The hosts seem to be the assembly of the *Rishis*.

Note 3. The dawn.

Note 4. Comp. IX, 81, 1 (H. O., Religion des Veda, p. 147, note 1). dadhnā yát ïm únnitâḥ yasásâ gávám, 'When (the Somas) have been drawn, together with the brilliant curds of the cow.' The brilliant milk of the cow which the

Rishis have obtained, seems to be considered as a magical means for procuring to men the aspect of the brilliant light of the dawn. Comp. H. O., Religion des Veda, p. 450.

Verse 17.

Note 1. On *dúdhitam*, comp. Geldner, *Ved. Studien*, II, 9, and see *Rig-veda* II, 17, 4; IV, 16, 4.

Verse 19.

Note 1. Comp. vol. xxxii, p. 330 (V, 54, 10, note 1).

Verse 20.

Note 1. ‘Guest’ is *átithih*; the play on words (*áditih* and *átithih*) is untranslatable.

MANDALA IV, HYMN 2.

ASHTAKA III, ADHYÂYA 4, VARGA 16-19.

1. He who has been established as the steward among the mortals, the immortal, righteous one, and among the gods, being a god himself, the *Hotri*, the best sacrificer shall mightily flame¹; Agni shall rise up¹ with the offerings of Manus.

2. Here, O Agni, son of strength, thou goest for us to-day as a messenger, thou who art born, between the two races (of men and gods), having harnessed, O tall one, thy puissant, manly, brilliant (stallions)¹.

3. Harnessing the two mighty, red steeds that swim in ghee—(the steeds) of *Rita*, I think, that are most swift with their mind¹, the ruddy ones, thou goest (as a messenger) between you, the gods, and the tribes of men².

4. O Agni, with thy good horses, and thy good chariot, rich in bounties, bring hither from among them (the gods)¹ Aryaman, Varuna, and Mitra, Indra and Vishnu, the Maruts and the Asvins, to him who offers good oblations.

5. This sacrifice, O Agni, is rich in cows¹, in sheep and horses, in manly friends; it is never to be despised; it is rich in nourishment, O wonderful lord², rich in offspring; it is long-lasting wealth, broad-based, with (brilliant) assemblies.

6¹. Be a self-strong protector, O Agni, of the man who in the sweat of his brow brings fuel to thee², or heats his head desirous to worship thee. Deliver him from every harmful man.

7. The man who brings food to thee who art desirous of food, he who stirs up¹ the cheerful guest and rouses him, the godly man who kindles thee in his dwelling : to him may belong lasting and generous wealth.

8. The sacrificer who praises thee in the evening and in the morning and gratifies thee : that liberal man thou shouldst bring across all distress, like a well-impelled horse¹, (dwelling) in his house.

9. The man who worships thee, the immortal one, O Agni, and who honours thee, holding the sacrificial ladle—may he, the toiling (sacrificer), not be deprived of wealth ; may no distress that comes from a harmful (foe), surround him.

10. That mortal whose well-ordered sacrifice thou, as the god, acceptest, O Agni, as a liberal giver, may his worship¹ be welcome, O youngest god, (the Hotri's work performed) for a worshipper whose helpers we may be.

11. May he, the knowing one, distinguish wisdom and folly of mortals¹, like straight and crooked backs (of horses)². And for the sake of wealth and noble offspring, O god, grant us Diti and keep off Aditi³.

12. The undeceived sages instructed the sage (Agni), setting him down in the dwellings of Âyu¹. Hence mayst thou behold, O Agni, with thy eyes² these beings visible and secret (that move) on the Arya's ways³.

13. Bring thou, O Agni, youngest (god), who art a good guide, a plentiful, brilliant treasure to the worshipper who presses Soma, who serves thee and toils, to help him, O brisk one, who fillest the dwellings of peoples.

14¹. And whatsoever we have done, O Agni, out

of devotion for thee, with our feet², with our hands, with our bodies: (in those deeds of ours) the wise have held up the *Rita*, aspiring after it, like those who manage a chariot by means of the two pole-arms (?)³.

15. And may we be born from the Dawn, the mother, as the seven priests¹, as the first worshippers among men². May we be the Aṅgiras, the sons of Heaven. May we flaming break the rock which contains the prize of the contest³.

16. And as our first, ancient fathers, O Agni, were aspiring after *Rita*¹—they attained to pure devotion², chanting their litanies. Cleaving the earth they disclosed the red (cows).

17. The pious men, well performing the acts (of worship), resplendent, melting¹ the generations of the gods² like ore³, kindling Agni, strengthening Indra, went along⁴, besieging the stall of cows.

18. He looked (on the gods) as on herds of cattle¹ in a rich (pasture)², when the generations of the gods (were) near him, O mighty one³. After (the generations) of the mortals the Urvasis⁴ have pined, for the growing strong of the Arya⁵, of the nearer Āyu⁶.

19. We have done our work for thee; we have been good workers—the brilliant dawns have shone out *Rita*¹,—brightening² the perfect Agni who manifoldly shines with fine splendour, (brightening) the god's beautiful eye.

20. We have recited these hymns for thee, the sage, O Agni, worshipper (of the gods)¹; accept them! Blaze up; make us wealthier. Bestow great wealth on us, O bountiful one!

NOTES.

The *Rishi* is Vâmadeva, the metre Trishṭubh.—Verse 5=TS. I, 6, 6, 4; III, 1, 11, 1; MS. I, 4, 3. Verse 6=TÂ. VI, 2, 1. Verse 11=TS. V, 5, 4, 4. Verse 16=VS. XIX, 69; TS. II, 6, 12, 4. Verses 16-19=AV. XVIII, 3, 21-24.

Verse 1.

Note 1. On this use of these infinitives, comp. Delbrück, Altindische Syntax, p. 412.—Mánushah seems to be genitive; comp. II, 2, 6. havyā mánushah; II, 2, 8. hótrâbhih . . . mánushah; I, 76, 5. mánushah havírbhih.

Verse 2.

Note 1. Comp. below, IV, 6, 9.

Verse 3.

Note 1. As to the horses of *Rita*, comp. above, III, 6, 6. In spite of the different accent there is no doubt that *ghritasnúvâ*, which occurs in that verse, is the same word as *ghritásnû*, in our verse, a compound of *ghrita* with a noun *snu* which seems to be different from *sánu*, and connected with the root *snâ* (cf. *ghritasná*, IV, 6, 9; and see Bechtel, Hauptprobleme der Indogerm. Lautlehre, p. 211). *Vridhasnú*, on the other hand, seems to be no compound, but an adjective formed like *vadhasnu*, *nishatsnú*. It is evident, however, that the poet here employed the two words *vridhasnú* and *ghritásnu* as parallel expressions.

Note 2. Read *mártâm* (for *mártân*; gen. plur.). Comp. below, verse 11; VI, 47, 16. *vísah* *manushyâñ*, where we ought to read *manushyâm*. See Lanman, p. 353; Pischel, *Vedische Studien*, I, p. 44; Bartholomae, *Studien zur Indo-germanischen Sprachgeschichte*, I, p. 48.

Verse 4.

Note 1. ‘Could it be Mitrám eshám, the rapid Mitra?’
M. M.

Verse 5.

Note 1. The meaning is, it is rich in reward consisting in cows, &c.

Note 2. The text has asura. Cf. H. O., Religion des Veda, p. 164.

Verse 6.

Note 1. With the first Pâda, comp. below, 12, 2.

Note 2. On svátavân, see Benfey, Vedica und Linguistica, p. 1 seqq.; Lanman, p. 559; Joh. Schmidt, Kuhn's Zeitschrift, XXVI, p. 357 seq.; H. O., Prolegomena, p. 471.

Verse 7.

Note 1. Nisíshat is not derived, as is the case for instance with á sishâmahi, VIII, 24, 1, from (ni-)sâs (Grassmann, Ludwig), but from ni-sâ (Böhlingk-Roth); comp. VII, 3, 5. nisísánâh átithim. We must read, consequently, nisísat, formed like dâdhat (3rd sg. subj. pres., or possibly nom. sing. part. pres.).

Verse 8.

Note 1. Böhlingk-Roth conjecture harmyâvân ‘im Hause, im Stall gehalten.’ It is true that beasts may be kept in the harmya; comp. VII, 56, 16; X, 106, 5; Zimmer, Altindisches Leben, p. 149. But I do not think that ‘being kept in the harmya’ could be expressed by harmya-vat. Hemyâvat seems to be derived from the root hi, and to have the same meaning as ásuhéman; such a word very well fits into a phrase referring to a swift horse. Hemyâvat stands to hemán in the same relation as omyâvat to omán. All this was pointed out first by Ludwig (vol. iv, p. 22).

Verse 10.

Note 1. Literally the Hotri's work (performed for such a Yagamâna).

Verse 11.

Note 1. I read *mártām* (gen. plur.) ; comp. above, verse 3, note 2. It is possible, however, to leave the text unchanged ; in this case the translation would be : ' May he, the knowing one, distinguish wisdom and folly, the (wise and foolish) mortals like straight and crooked backs (of horses). '

Note 2. Comp. *vítáprishtha*, ' straight-backed,' a frequent epithet of horses.

Note 3. For Prof. Max Müller's interpretation of this passage, comp. vol. xxxii, p. 256. See also Bergaigne, Rel. Védique, III, 97 ; Pischel, Vedische Studien, I, 297 seq. It is very strange that the poet should ask the god to keep off Aditi (comp. I, 152, 6. *áditim urushyet*) who must here be considered, consequently, as a malevolent deity. I think that this conception of Aditi is derived from the idea of this goddess as punishing sin ; it is the same goddess who may free the sinner from the bonds of sin and who may fetter and destroy him. Keeping off Aditi seems to mean, consequently, removing from the mortal the danger of being bound by the fetters of sin ; the idea is the same as above in IV, 1, 5, where Agni is invoked to make Varuna, the son of Aditi, go away (comp. H. O., Religion des Veda, p. 336, note 1). In that case granting Diti would mean granting freedom from those same fetters. (On Diti, who very appropriately has been called a mere reflex of Aditi, see M. M., loc. cit. ; Bergaigne, III, 97 seq.)

Verse 12.

Note 1. On *Âyu*, the mythical ancestor of the human race, see Bergaigne, Religion Védique, I, p. 59 seq.

Note 2. On *padbhíh*, comp. Pischel, Ved. Studien, I, 228 seq. : Bartholomae, Bezzenger's Beiträge, XV, 3 seq. ; Bloomfield, Contributions to the Interpretation of the Veda, Second Series, p. 32 seq. (American Journal of Philology, XI, 350 seq.). I believe that in our verse *padbhíh* should be derived from a noun *pás*, and translated, ' with thy eyes,'

while in verse 14 we ought to read padbhíh, and to translate, 'with the feet.'

Note 3. Pischel (*Ved. Studien*, I, 229, note 1) believes that aryáh is nom. sing., referring to Agni. But compare VI, 51, 2. *rigú márteshu vṛiginā ka pásyan abhí kashṭe sūrah aryáh évān*. This verse makes it very probable that aryáh is a genitive dependent on évaih, évān ('beholding right and wrong deeds among the mortals, the Sun looks upon the Arya's ways'). On the stem arí, 'the Arya,' see Pischel, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XL, p. 125.

Verse 14.

Note 1. This verse has been commented upon by Pischel, *Ved. Studien*, I, 229 seq.

Note 2. On padbhíh or rather padbhíh, comp. verse 12, note 2.

Note 3. In translating bhuríg I have followed, though not without doubt, the theory of Pischel, *Ved. Studien*, I, 239 seq.—Pischel seems to be right in making ritám depend both on yemuḥ (comp. IV, 23, 10) and on âsushânah (comp. above, IV, 1, 13, and below, verse 16).

Verse 15.

Note 1. The seven *Rishis* or Aṅgiras, the sons of Heaven and the Dawn (cf. above 1, 16).

Note 2. nr̄īn (or rather nr̄īm) is genitive plural. See Lanman, p. 430; Pischel, *Vedische Studien*, I, p. 42.

Note 3. Here we have again the seven *Rishis* breaking the mountain in which the cows were imprisoned.

Verse 16.

Note 1. The apodosis is wanting. As verse 15 shows, the meaning is: As our fathers have done their mighty deeds, aspiring after *Rita*, thus may we do the same.

Note 2. Súkīt (Padap. súki ít) possibly stands for súkim ít; cf. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XLVIII, p. 680. Or may we correct súkīt ...

dīdhiti (instr. sing.), ‘they went along in pure devotion’? Dīdhiti seems to be what is called in III, 31, 1; IX, 102, 1. 8, *ritasya dīdhitiḥ*.

Verse 17.

Note 1. See Zimmer, Altindisches Leben, p. 252.

Note 2. Evidently the pious men, not the gods, form the subject. I propose to read, therefore, devām (gen. plur.) gánimâ; cf. verse 18 devānâm yát gánimâ. They kindle Agni; they strengthen Indra: in short, they treat the divine people as the smith treats the metal.

Note 3. I do not enter here upon the archaeological question as to the meaning of áyah. Comp. on this much-discussed question especially Max Müller, Biographies of Words, p. 252 seq.; Schrader, Sprachvergleichung und Urgeschichte (2nd ed.), p. 271 seq.; von Bradke, Methode der arischen Alterthumswissenschaft, p. 93 seq.

Note 4. Cf. X, 61, 13. parishádvânaḥ agman.

Verse 18.

Note 1. Pasvâḥ is genitive sing.; it depends on yûthâ. Cf. V, 31, 1; VI, 19, 3.

Note 2. There is no reason for taking, as Lanman (p. 516) does, kshumáti as acc. plur. neut., which would be kshumânti. See Joh. Schmidt, Pluralbildungen der Indogermanischen Neutra, p. 237; Bartholomae, Kuhn's Zeitschrift, XXIX, p. 493. Bartholomae translates, ‘bei einem wolhabenden.’

Note 3. Is this vocative ugra right? It would be easy to correct, with Ludwig, ugrá (‘when the mighty generations of the gods were near him’) or ugrâḥ, as suggested by Delbrück (Grassmann's Translation, vol. i, p. 573): ‘the mighty one (Agni) looked on them,’ &c.

Note 4. I believe that Geldner (Ved. Studien, I, 260, note 1) is right in contending that Urvâsi, wherever it occurs, is the name of an Apsaras and nothing else. The name of Âyu, occurring in the fourth Pâda, confirms this; for Âyu, as is well known, is the son of Purûravas and of the nymph Urvâsi. Geldner translates, ‘Selbst mit den

Sterblichen hatten die Urvâsîs Mitleid.' But I do not think that *krip* means 'having compassion.' In my opinion we should, with Ludwig, supply *gánimâ* to *mártânâm*, so that *devánâm gánimâ* in the second Pâda corresponds with *mártânâm (gánimâ)* in the third. This *gánimâ* is an accusative which depends on *akripân* ('they pined after . . . , cf. IX, 85, 11. nâke suparnâm upapapti-vâmsam gírah venânmâm akripanta pûrvîh; X, 74, 3. yé kripánanta rátnam). Thus the meaning seems to be: When the cows had been conquered, and when Agni looked over the generations of the gods that were near him, the Urvâsîs, i. e. the Apsarases such as Urvâsî, longed for the love of mortals such as Purûravas, and for the propagation of the human generations; they gave birth to children such as Âyu.

Note 5. Or 'of the indigent'? Or is *aryâh* nom. plur. fem. referring to the Urvâsîs? Or nom. sing. masc. referring to Agni?

Note 6. On Âyu, see note 4. But I cannot tell why he is called the nearer Âyu. Is this nearer Âyu opposed, as a nearer or later (*úpara*) ancestor, to the *pítârah párasah* *pratnásah*, the Aṅgiras, mentioned in verse 16? The same nearer Âyu (*úpara* which stands there in opposition to *pûrvâbhih*) is mentioned also in I, 104, 4, connected, as it seems, with some Apsarases. I do not pretend to be able to interpret that very difficult verse, but I am convinced that it has been misinterpreted both by Roth (Siebenzig Lieder, p. vii) and by Bergaigne (I, 60).

Verse 19.

Note 1. I. e. the dawns have sent forth their shine, which is a visible manifestation of the eternal law of *Rita*.

Note 2. The construction is: we have been good workers, brightening &c. The words, 'the brilliant dawns have shone out *Rita*', are a parenthesis.

Verse 20.

Note 1. The text is nearly identical with the first hemistich of I, 73, 10 (see above).

MANDALA IV, HYMN 3.

ASHTAKA III, ADHYÂYA 4, VARGA 20-22.

1. Draw Rudra hither for your protection¹, the king of sacrifice, the truly sacrificing *Hotri* of the two worlds², the golden-coloured Agni, before the unseen thunderbolt (strikes you).

2. This is the home which we have prepared for thee as a well-dressed, loving wife (prepares the marriage-bed) for her husband¹. Directed hitherward, dressed (in offerings and prayers?)² sit down. These (sacrificial ladles or prayers?) are turned towards thee, O most skilful one³!

3. To him who hears us, who is not proud, who beholds men, to the merciful, immortal god recite a prayer, O worshipper, a hymn—(to Agni) whom the presser (of Soma), the Madhu-presser, magnifies like the pressing-stone¹.

4. Thou who art well-intentioned, give heed to this our toiling¹, to this *Rita*², O observer of *Rita*! When will our hymns share in thy rejoicings? When will our friendship dwell in thy house?

5. How wilt thou, O Agni, before Varuna, and how wilt thou, and which sin of ours wilt thou blame before Dyaus? How wilt thou speak to bountiful Mitra, to the Earth? What (wilt thou say) to Aryaman, to Bhaga?

6. What wilt thou say, O Agni, when thou hast grown strong on the Dhishnya altars¹? What to strong Vâta who goes forward in triumph²? To the Nâsatya³ who goes round the earth⁴, to . . .⁵? What, O Agni, to Rudra, the man-killer?

7. How (wilt thou speak) to great Pûshan who brings prosperity? What (wilt thou say) to martial Rudra, the giver of offerings¹? What sin² wilt thou announce to wide-ruling Vishnu, what, O Agni, to the mighty weapon (of the gods) ?

8. How wilt thou answer, when thou art asked, to the righteous¹ host of the Maruts? How to the mighty Sun, to the quick Aditi²? Accomplish thy work, O Gâtavedas, thou who knowest the Heaven !

9. I magnify¹ the *Rita* of the cow² ruled by *Rita* and also by the raw one³, the honey-sweet, ripe (milk), O Agni. Though being black this (cow) swells of bright drink, of . . .⁴ milk.

10. With *Rita* indeed, with the milk of the back¹, the bull has been anointed, Agni the man. Without trembling he moved on bestowing his vigour. The speckled bull has poured out his bright udder².

11¹. By the *Rita* the Angiras have broken the rock and cleft it asunder; they have shouted together with the cows. Prosperously the men have surrounded² the Dawn. The Sun appeared when Agni (the fire) had been born³.

12. By the *Rita* the immortal, uninjured¹ goddesses, the Waters, O Agni, with their honey-sweet waves have sped forward² for ever to flow (along their course), like a racer incited by shouting when (the race-horses) are let loose.

13. Go never on thy crooked way to the spirit (which avenges the guilt) of anybody¹, of a vassal who has trespassed, or of a friend. Require not (of us) a sinful brother's debt². May we not have to suffer under the spirit which avenges a friend's or a (hostile) deceiver's guilt³.

14. Protect us, O Agni, with all thy protection, thou who art protected, O martial one¹, and art gladdened (by us). Sparkle forth, and destroy even strong evil! Slay the Rakshas even though it has grown large.

15. Be gracious, O Agni, through these our hymns. Touch, O hero, this wealth moved by our prayers. And accept, O Aṅgiras, our sacred words. May the praise, beloved by the gods, resound to thee¹.

16. I, the priest, have rehearsed to thee the omniscient one, O Agni, worshipper (of the gods), all these songs, these inmost words, these recitations and words of wisdom, to thee the wise one, with prayers and hymns.

NOTES.

The same *Rishi* and metre.—Verse 1 = SV. I, 69; TS. I, 3, 14, 1; TB. II, 8, 6, 9; MS. IV, 11, 4. Verse 6 = MS. IV, 11, 4.

Verse 1.

Note 1. On the identification of Agni with Rudra, comp. Bergaigne, Rel. Védique, III, 36; von Bradke, Dyāus Asura, p. 54 (Rig-veda I, 27, 10; III, 2, 5; VIII, 72, 3).

Note 2. The second Pāda of this verse is identical with VI, 16, 46.

Verse 2.

Note 1. Cf. Hirzel, Gleichnisse und Metaphern im Rig-veda, p. 69.

Note 2. On párvitāḥ Sāyana remarks, yashtavyadevaiś tegobhir vā parivitāḥ. In the commentary on I, 128, 1, on the other hand, he says, ritvibhiḥ paridhibhir vā parito veshītāḥ.

Note 3. I take su-apâka as a compound of su and a-pâka (comp. Vâg. Samh. XX, 44 = Taitt. Br. II, 6, 8, 4 = Maitr. Samh. III, 11, 1, where *Tvashtri* is called apâkâh). In Rig-veda VI, 11, 4 we read: ádidyutat sú ápâkaḥ vibhâvâ; in VI, 12, 2. ã yásmin tvé sú ápâke yagatra, &c. Should we not correct in both passages suapâkaḥ, suapâke?

Verse 3.

Note 1. The pressing-stone (grâvan) is frequently considered as speaking, as praising the gods. Cf. Hillebrandt, *Vedische Mythologie*, I, p. 152 sq.

Verse 4.

Note 1. The Padapâtha has sámyai. I think it should be sámyâh.

Note 2. I. e. to this sacrifice, which is considered as one of the chief manifestations of *Rita*. See H. O., *Religion des Veda*, p. 197.

Verse 6.

Note 1. At the Soma sacrifice fire burns on eight altars called Dhishnya; see Weber, *Indische Studien*, X, pp. 366, 375.

Note 2. See vol. xxxii, p. 164.

Note 3. This is the only passage in the Rig-veda in which násaty occurs in the singular.

Note 4. On párigman, cf. above, I, 79, 3 note.

Note 5. Kshé (cf. Lanan, pp. 440, 448, 534) is evidently corrupt. But neither Bollensen's conjecture, ukshnâé, nor those of Ludwig (*kakshe*, *yakshe*), carry conviction.

Verse 7.

Note 1. It is very strange to find Rudra here designated as 'giver of offerings.' But it seems too bold to explain havih-dé as a dative of havih-ád ('eater of offerings').

Note 2. I read with Grassmann répaḥ ('sin') for rétaḥ ('sperm').

Verse 8.

Note 1. The text has *rītāya*, used as an adjective (see Bergaigne, Rel. Védique, III, 216).

Note 2. Aditi is masculine and seems to be an epithet ('unrestrained, free') of the Sun. Cf. vol. xxxii, p. 262; Bergaigne, III, 92. Probably at the same time the word is intended to allude to the goddess Aditi.

Verse 9.

Note 1. The text has *nīlē*, on which Ludwig says, 'so viel wie *nīlē*.' *Ilē* of course cannot be the same as *nīlē*, but should we not conjecture *nīlē*? Cf. above, IV, 1, 11. *vriśhabhásya nīlē*, and IV, 1, 12. *rītāsyā yónā vriśhabhásya nīlē*. The translation would be, 'By Rita the Rita is restrained in the nest of the cow.'

Note 2. The 'Rita of the cow,' if the reading is correct (see note 1), seems to be the milk.

Note 3. The 'raw one' is the cow as opposed to the ripe milk.

Note 4. The meaning of *gāmarya* (*ἀπαξ λεγόμενον*) is unknown. Cf. Bergaigne, II, 398, note 1. Sâyana reads *gā amaryena*. 'I should prefer *gā amartyena*.' M. M.

Verse 10.

Note 1. Does this mean, with the milk that comes from the ridge of heaven? Cf. IV, 20, 4. *sám ándhasā mamadaḥ prishih̄yena*.

Note 2. This Pâda seems to be an imitation of VI, 66, 1, where *Prisni* ('the speckled one') is the mother of the Maruts: *sakrīt sukrām duduhe prisnih̄ ūdhaḥ*. See vol. xxxii, p. 368.

Verse 11.

Note 1. Here we have again the same myth of the Aṅgiras and the cows, to which so many allusions are found in the preceding hymns.

Note 2. The red cows of the myth are the dawns; the

Aṅgiras besiege the stronghold in which these cows are imprisoned.

Note 3. On the kindling of the fire as a charm by which the sun is made to rise, see H. O., Religion des Veda, p. 109 seq. The Aṅgiras kindle the fire for performing their sacrifice; thereby they make the sun rise.

Verse 12.

Note 1. The same epithet is applied to the waters also in X, 104, 8.

Note 2. The optative dadhanyuh is very strange. Probably we ought to read dadhanvuh.

Verse 13.

Note 1. The meaning seems to be that Agni is requested not to turn against the sacrificer a spirit which has to avenge the guilt committed by a third person. ‘Why not read yagnam? Go not secretly to anybody’s sacrifice, not of a hostile house, not of a friend. Do not require (of us) a sinful brother’s debt. May we not feel the might of friend or foe.’ M. M.

Note 2. Geldner (Ved. Studien II, 157) translates and interprets: ‘tilge nicht, O Agni, die Schuld eines falschen Bruders,’ nämlich die Schuld an die Manen, also dem Sinn nach ‘mache ihn kinderlos.’ This is quite unacceptable.

Note 3. The text is evidently corrupt. I propose to read: mā sákhyaḥ yakshám mā ripóḥ bhugema. Comp. V, 70, 4. mā kásya adbhitakratú yakshám bhugema tanūbhīḥ.

Verse 14.

Note 1. I cannot adopt Bergaigne’s opinion on súmakha (Quarante Hymnes, p. 75).

Verse 15.

Note 1. Or, awake for thee.

MANDALA IV, HYMN 4.

ASHTAKA III, ADHYÂYA 4, VARGA 23-25.

1. Produce thy stream of flames like a broad onslaught. Go forth impetuous like a king with his elephant¹; . . .² after thy greedy onslaught, thou art an archer; shoot the sorcerers with thy hottest (arrows).

2. Thy whirls fly quickly. Fiercely flaming touch (them). O Agni, (send forth) with the ladle¹ thy heat, thy winged (flames); send forth unfettered thy firebrands all around.

3. Being the quickest, send forth thy spies against (all evildoers). Be an undeceivable guardian of this clan. He who attacks us with evil spells, far or near, may no such (foe) defy thy track.

4. Rise up, O Agni! Spread out against (all foes)! Burn down the foes, O (god) with the sharp weapon! When kindled, O Agni, burn down like dry brushwood, the man who exercises malice against us.

5. Stand upright, strike (the foes) away from us! Make manifest thy divine (powers), O Agni! Unbend the strong (bows) of those who incite demons (against us)¹. Crush all enemies, be they relations or strangers.

6. He knows thy favour, O youngest one, who makes a way for a sacred speech like this. Mayst thou beam forth to his doors all auspicious days and the wealth and the splendour of the niggard.

7. Let him, O Agni, be fortunate and blessed with good rain, who longs to gladden thee with

constant offerings and hymns through his life in his house. May such longing ever bring auspicious days to him.

8. I praise thy favour ; it resounded here. May this song (which is like) a favourite wife, awaken for thee¹. Let us brighten thee, being rich in horses and chariots. Mayst thou maintain our knightly power day by day.

9. May (the worshipper) here frequently of his own accord approach thee, O (god) who shinest in darkness¹, resplendent day by day. Let us worship thee sporting and joyous, surpassing the splendour of (other) people.

10. Whoever, rich in horses and rich in gold, approaches thee, O Agni, with his chariot full of wealth—thou art the protector and the friend of him who always delights in showing thee hospitality.

11. Through my kinship (with thee) I break down the great (foes) by my words¹. That (kinship) has come down to me from my father Gotama. Be thou attentive to this our word, O youngest, highly wise Hotri, as the friend of our house.

12. May those guardians of thine, infallible Agni, sitting down together protect us, the never sleeping, onward-pressing, kind, unwearied ones, who keep off the wolf, who never tire.

13¹. Thy guardians, O Agni, who seeing have saved the blind son of Mamatâ from distress—He the possessor of all wealth has saved them who have done good deeds. The impostors, though trying to deceive, could not deceive.

14. In thy companionship we dwell, protected by thee. Under thy guidance let us acquire gain. Accomplish both praises¹, O (thou who art the)

truth! Do so by thy present power, O fearless one!

15. May we worship thee, O Agni, with this log of wood. Accept the hymn of praise which we recite. Burn down those who curse us, the sorcerers. Protect us, O (god) who art great like Mitra, from guile, from revilement, and from disgrace.

NOTES.

The hymn is addressed to Agni Rakshohan. The same Rishi and metre.—Verses 1-15=TS. I, 2, 14, 1-6; MS. IV, 11, 5. Verses 1-5=VS. XIII, 9-13; MS. II, 7, 15.

Verse 1.

Note 1. On *fbhena*, cf. Pischel-Geldner, *Vedische Studien*, I, p. xv.

Note 2. The meaning of *drûnânâh*, which evidently should be pronounced *druñânah* (H. O., *Prolegomena*, p. 478), is uncertain. This verb is stated to occur still in one other passage, Maitr. Samh. II, 4, 2. *tad ya evam vidvânt surâm pibati na hainam drûnâti* (*drûnâti*, two MSS.). But should we not read there *hrunâti*? [And possibly in our passage, as Prof. Max Müller observes, *hrûnânâh*?]

Verse 2.

Note 1. On *guhvâ*, see Pischel, *Vedische Studien*, II, 113. Wherever butter is poured out with the ladle, the flames arise.

Verse 5.

Note 1. The third Pâda is identical with X, 116, 5 b.

Verse 8.

Note 1. Or ‘resound to thee’ (*sám gareta*). Cf. above, 3, 15. Shall we read, in consideration of this parallel

passage, sám devávâtâ garatâm iyám gîh ('may this song beloved by the gods resound' or 'awaken')?

Verse 9.

Note 1. On dôshâvastah, see above, I, 1, 7, note 1.

Verse 11.

Note 1. I have taken mahâh as acc. plural. If it is gen. singular, the translation will be: 'Through my kinship with the great (Agni) I break down (my foes) by my words.'

Verse 13.

Note 1. This verse is identical with I, 147, 3. See the notes there. The original place of this verse seems to be in the first Mandala, because it mentions Mâmateya.

Verse 14.

Note 1. Probably the praise or song of the gods and of men. See vol. xxxii, p. 439.

MANDALA IV, HYMN 5.

ASHTAKA III, ADHYĀYA 5, VARGA 1-3.

1. How may we unanimously offer mighty light¹
to bountiful Agni Vaisvânara? With his mighty
perfect growth he supports the high bank² like a
pillar.

2. Do not reproach Him, the self-dependent one,
who has given this bounty to me, the god to the
mortal, the clever one to the simple, the wise im-
mortal, the most manly, restless¹ Agni Vaisvânara.

3. Agni, the sharp-pointed, the mighty bull with
thousandfold sperm, has proclaimed to me the great,
doubly-powerful¹ Sâman, the prayer, having found,
as it were, the hidden track of a cow².

4. May Agni, he who is rich in wealth, whose
teeth are sharp, consume with his hottest flames
those who violate the laws founded by Varuna, the
beloved, firm (laws) of attentive Mitra.

5¹. They who roam about like brotherless girls²,
of evil conduct like women who deceive their hus-
bands, being wicked, sinful, and untrue—they have
created for themselves this deep place³.

6. On me, however small, but innocent, thou,
O purifying Agni, hast fiercely placed this mighty,
deep, vigorous prayer, like a heavy burden, this
Prishtha¹, consisting of seven elements².

7. Let our prayer which purifies Him, through
the power of mind (inherent in it), reach Him who
is the common (property of all men) alike, the good
(name?) of Prisni on the skin of the herbs, on the
summit of the . . .¹.

8. What should be openly uttered by me of this speech? They secretly speak of that which is hidden¹. When they have uncovered, as it were, the water of the cows², he guards the beloved summit of the . . .³, the footstep of the bird⁴.

9. He has found in secret that great face of the great ones which the bright cow accompanied¹, the ancient (face) shining in the abode of *Rita*, the quickly running, quickly moving.

10. And resplendent near his parents (Heaven and Earth), in their presence, he thought of the secret, good (name?) of *Prisni*. The tongue of the manly, forward-bent flame (seized) that which was near at hand in the highest abode of the mother, the cow¹.

11. I speak, when being asked, *Rita* (i.e. truth), out of reverence (for Agni, or for the gods), out of hope¹ placed in thee, O *Gâtavedas*, as I am here². Thou rulest over all this wealth whatever (dwells) in heaven and earth.

12. Which of this wealth is ours, what treasure? Mayst thou who knowest it declare to us (that treasure), O *Gâtavedas*! What is the highest (aim) of this our way, is hidden. We have not come scolding to an empty (?)¹ place.

13¹. What is the limit, what the objects? What pleasant (wealth) may we obtain as swift (horses gain) the prize? When will the Dawns, the divine consorts of the immortal, expand over us with the sun's splendour?

14. And what do those insatiable ones here say, O Agni, with their sapless, feeble, weak speech that has to be listened to? Let them unarmed fall into nothingness.

15. The face of this kindled, manly Vasu has shone gloriously in the house. Clothed in brilliancy, with his shape beautiful to behold, the bountiful has shone like a house¹ with its wealth.

NOTES.

The hymn is addressed to Vaisvânara. The same *Rishi* and metre.—No verse occurs in the other *Samhitâs*.

Verse 1.

Note 1. Cf. especially I, 45, 8 (above, p. 42). *brihát bháh bíbhratah havíh*.

Note 2. Cf. vol. xxxii, p. 93 (I, 38, 11, note 2).

Verse 2.

Note 1. See above, I, 36, 1, note 2.

Verse 3.

Note 1. *Dvibárhâh* is neuter. See Lanman, p. 560; Joh. Schmidt, Pluralbildungen der Indogermanischen Neutra, p. 132.

Note 2. Agni has discovered the Sâman which he proclaims to the mortal, like the track of a lost cow.

Verse 5.

Note 1. See H. O., Religion des Veda, p. 539.

Note 2. *Abhrâtárah* cannot be accusative plural fem., as Zimmer (Altindisches Leben, p. 419) seems to take it. The correct interpretation has been given by Pischel, Vedische Studien, I, p. 299.

Note 3. I.e. hell.

Verse 6.

Note 1. In the younger Vedic ritual certain Stotras are technically designated as *prishtha* or ‘backs’ of the liturgies

(see, for instance, Weber, Indische Studien, X, 385). Does the word stand here in the same sense? Or should we correct *présht̄am*?

Note 2. The seven tones of the scale?

Verse 7.

Note 1. This passage is obscure. The text runs thus: *sasásya kárman ádhi káru prísneḥ ágre rupáḥ árupitam (árupitam Samhitápāt̄ha) gábâru*. As to the first words, see III, 5, 6. To *káru* possibly a noun like *náma* should be supplied (cf. below, verse 10). The last Pâda (cf. above, III, 5, 5, note 1) is simply untranslateable.

Verse 8.

Note 1. Of the milk alluded to in the third Pâda?—On *níník*, cf. Lanman, p. 436; Joh. Schmidt, Pluralbildungen der Indogerm. Neutra, p. 397.

Note 2. The water of the cows is the milk, cf. X, 12, 3. Roth (Zeitschr. der D. Morgenl. Gesellschaft, XLVIII, 682): als sie den Schatz der Kühe entdeckt hatten (*vâr iva*=*vâram iva*).

Note 3. *Rupáḥ ágram*.

Note 4. Comp. above, III, 5, 5 with note 1; III, 5, 6, note 2.

Verse 9.

Note 1. The sun, the face of the great gods (cf. I, 115, 1), accompanied by the dawn?

Verse 10.

Note 1. Is the meaning of all this that Agni, shining on the altar between heaven and earth, desires, and consumes with his flames, the oblation of butter which has its home in the udder of the cow?

Verse 11.

Note 1. On *ásásâ*, see Lanman, p. 492 seq.; Bartholomae Indogermanische Forschungen, I, 182 seq.; Bechtel, Haupt-

probleme der Indogerm. Lautlehre, p. 262. This noun is not to be derived from the root *sâs*, but from *sams*.

Note 2. Compare I, 79, 2 (with note 3).

Verse 12.

Note 1. Comp. X, 108, 7, where the *Panis* say to Saramâ : réku padám álakam á̄ gagantha ('the place is empty (?) : thou hast come in vain').

Verse 13.

Note 1. This verse has been treated of by Pischel, Ved. Studien, I, 306.

Verse 15.

Note 1. On this comparison, see Hirzel, Gleichnisse und Metaphern im Rigveda, p. 102 seq.

MANDALA IV, HYMN 6.

ASHTAKA III, ADHYĀYA 5, VARGA 4-5.

1. Stand upright for us, O Agni, Hotri of the sacrifice, the best performer of sacrifices among the gods. For thou art the master of every thought; thou promotest the worshipper's prayer.

2. The unerring Hotri has sat down among the people, joy-giving Agni, the wise one at the sacrifices¹. Like Savitri he has sent his light upward. Like a builder he has reared his smoke up to the sky.

3¹. (The ladle) glowing, filled with gifts, with butter, is stretched forth. From left to right (does Agni move) choosing the divine people. Upright (stands) the (sacrificial) post like a new-born foal²; well-placed, well-established it anoints the victims³.

4. After the sacrificial grass has been spread and the fire kindled, the delighted Adhvaryu has stationed himself upright. Agni, the Hotri, chosen from of old, goes round thrice, like a shepherd.

5. As Hotri, measuredly running, Agni, the joy-giving, sweet-tongued, the righteous, goes around by his own might. His flames run forward like race-horses; all beings are afraid when he has shone forth.

6. Beautiful, O fair-faced Agni, is thy aspect, who art terrible and manifold; pleasant (it is). As they have not hindered thy light by darkness, no bespatterers have left stains on thy body.

7. He whose mother (?)¹ has not been hindered from giving birth, nor his father and mother when-

ever they were incited (?)²: this Agni, the purifier, well-established like Mitra³, has shone among the tribes of men,—

8. Agni, whom the twice-five sisters¹, dwelling together, have engendered among the human tribes, who awakes at dawn, who is bright like an elephant's (?)² tooth, whose mouth is beautiful, who is sharp like an axe.

9¹. Agni, those golden horses of thine swimming in ghee, the red ones which go straight forward, the fleet ones, the brilliant, manly, wonderful horses, puissant stallions, have called hither the divine people.

10. Those victorious, never-tiring¹, fierce flames of thine, O Agni, which move about, hasten² to their goal like hawks; they roar mightily like the host of the Maruts.

11¹. (This) hymn has been produced for thee, O Agni, when thou wert kindled. May (the priest) recite the litany; mayst thou distribute (treasures) to him who sacrifices. Men have set down Agni as the Hotri, the Usigs, adoring (Him), the praise of Âyu².

NOTES.

The same *Rishi* and metre.—Verse 6=TS. IV, 3, 13, 1.

Verse 2.

Note 1. The text has vidátheshu. Cf. above, I, 31, 6 note.

Verse 3.

Note 1. With the first hemistich compare above, III, 19, 2. See also VI, 63, 4.

Note 2. On akrá, see Geldner, *Vedische Studien*, I, 168.

Note 3. The meaning seems to be that the sacrificial post, which has been anointed itself, imparts ointment to the victim tied to it.

Verse 7.

Note 1. The meaning of sátu is uncertain. Boehtlingk-Roth give 'receptaculum.' Joh. Schmidt (Kuhn's *Zeitschrift*, XXV, p. 29, cf. Hübschmann, *Indogerm. Vocalsystem*, p. 75) translates 'Mutterleib,' and connects the word with strí. If 'womb' is right, it seems to be the womb from which Agni was born.

Note 2. Does this ishtáu belong to ish, 'to incite,' or to ish, 'to wish'? 'Whenever he (Agni) wishes.' M. M.

Note 3. On the well-established Mitra, comp. H. O., *Religion des Veda*, p. 186, note 1.

Verse 8.

Note 1. The ten sisters of course are the fingers.

Note 2. In translating atharyāh ná dántam I have followed the opinion of Pischel (*Vedische Studien*, I, 99) on the meaning of atharí, though his theory is very doubtful.

Verse 9.

Note 1. With this description of Agni's horses, comp. above, IV, 2, 2. 3.

Verse 10.

Note 1. On ayásah, cf. above, III, 18, 2, note 1.

Note 2. See Geldner, Kuhn's *Zeitschrift*, XXVII, 234.

Verse 11.

Note 1. The second hemistich of this verse is nearly identical with V, 3, 4.

Note 2. Cf. nárásamsa, vol. xxxii, p. 439.

MANDALA IV, HYMN 7.

ASHTAKA III, ADHYÂYA 5, VARGA 6-7.

1. This (Agni) has been established here as the first by the establishers, the *Hotri*, the best sacrificer who should be magnified at the sacrifices, whom Apnavâna and the *Bhrigus* have made shine, brilliant in the woods, spreading to every house.

2. Agni ! When will the splendour of thee, the god, appear in the right way? For verily the mortals have seized thee who shouldst be magnified in the houses.

3. Seeing the righteous, wise one, like the heaven with the stars, who produces joy at all sacrifices, from house to house—

4. The quick messenger of Vivasvat who rules over all human tribes : Him the Âyus have brought hither to every house, the light, him who belongs to the *Bhrigus*.

5. Him the knowing one they have set down in the right way as the *Hotri*, the gay one with his purifying flames, the best sacrificer with his seven (forms¹)—

6. Him who is enveloped in many mothers, in the wood¹, who does not rest thereon (?)², who is brilliant, though hidden in secret, easily to be found, and striving for all that is desired.

7. When the gods rejoiced in the . . . of the herbs¹, in that udder², in the foundation of *Rita*³, the great Agni, to whom offerings are made with adoration, the righteous one, always approached eagerly for the sake of sacrifice.

8¹. Thou, the knowing one, hast eagerly performed the messengership of the sacrifice, looking over both ends, over the two worlds. Thou goest as a messenger, chosen from of old, thou who knowest best the ascents to heaven.

9. Thy path is black. Light is before thee, the red one. Thy flame is speedy. This is one of the wonders : when the virgin conceives (thee as her) child¹, thou becomest a messenger, as soon as thou art born.

10. As soon as he is born, his strength shows itself, when the wind blows upon his flame. He turns his sharp tongue among the dry brushwood. Even solid food he tears to pieces with his teeth.

11. When he thirstily has grown strong by thirsty food¹, restless Agni appoints a thirsty messenger. Consuming (the wood) he follows the . . .² of the wind. He seems to drive forward a quick horse ; the racer speeds along.

NOTES.

The same *Rishi*. The metre is *Gagatî* in verse 1, *Anushthubh* in verses 2–6, *Trishtubh* in verses 7–11.—Verse 1=VS. III, 15; XV, 26; XXXIII, 6; TS. I, 5, 5, 1; MS. I, 5, 1.

Verse 5.

Note 1. The seven flames or tongues of Agni? The seven Hotris? The seven Ratnas?

Verse 6.

Note 1. Cf. IX, 107, 18. pári góbhīḥ úttaraḥ sīdan váneshu avyata.

Note 2. Possibly we might conjecture áśritam, 'who rests thereon.'

Verse 7.

Note 1. On sasásya, cf. above, III, 5, 6, note 2. Víyutâ seems to be a locative standing parallel with the locative ūdhan. We have here sasásya víyutâ . . . ritásya dháman, quite as in V, 21, 4 the two accusatives ritásya yónim and sasásya yónim stand parallel. The meaning of víyutâ, however, seems to me quite uncertain. Is it an action-noun derived from vi-yu, 'to separate,' 'to keep off,' or from (vi-) vâ, 'to weave'? Professor Max Müller proposes: 'at the removal of the grass or tinder in which the spark is kept.'

Note 2. sásmin ūdhan; cf. below, 10, 8.

Note 3. Cf. above, I, 147, 1.

Verse 8.

Note 1. With this verse, compare below, hymn 8, verse 4.

Verse 9.

Note 1. The wood, the child of which is Agni.

Verse 11.

Note 1. I take ánnâ here as an instrumental.—Compare with our passage VII, 3, 4. trishú yát ánnâ samávrikta gámbhaih; X, 79, 5. yáh asmai ánnam trishú âdádhâti; X, 91, 7. trishú yát ánnâ vévishat vitíshthase; X, 113, 8. agníh ná gámbhaih trishú ánnam âvayat.

Note 2. melím; cf. above, III, 26, 9.

MANDALA IV, HYMN 8.

ASH TAKA III, ADHYÂYA 5, VARGA 8.

1. I press on for you with my prayer to the all-possessing messenger, the immortal bearer of offerings, the best sacrificer.
2. He, the great one, knows indeed the place of wealth¹, the ascent to heaven; may he, (therefore,) conduct the gods hither.
3. He, the god, knows how to direct the gods for the righteous (worshipper), in his house. He gives (us) wealth dear (to us).
4. He is the *Hotri*; he who knows the office of a messenger, goes to and fro (between men and gods), knowing the ascent to heaven.
5. May we be of those who have worshipped Agni with the gift of offerings, who cause him to thrive and kindle him.
6. The men who have brought worship to Agni, are renowned as successful by wealth and by powerful offspring.
7. May much-desired wealth come to us day by day; may gains arise among us.
8. He (Agni), the priest of the tribes, (the priest of men, pierces (all hostile powers) by his might as with a tossing¹ (bow).

NOTES.

The same *Rishi*. The metre is Gâyatrî.—Verse 1 = SV. I, 12; MS. II, 13, 5.

Verse 2.

Note 1. Comp. Pischel, *Ved. Studien*, II, 118.

Verse 8.

Note 1. Kshiprâ evidently is an instrumental. Cf. kshi prâdhanvan, kshipréshu, kshipréna dhánvanâ, II, 24, 8.

MANDALA IV, HYMN 9.

ASHTAKA III, ADHYÂYA 5, VARGA 9.

1. Agni, have mercy! Thou art great, who hast come to this pious man to sit down on the sacrificial grass.

2. He who cannot be deceived, the zealous, the immortal has among men become the messenger of all.

3. He, the joy-giving Hotri, is led around the sacred seat at the heaven-aspiring sacrifices. And he sits down as the Potri also.

4. Agni sits down also as (the sacrificer's) wife¹ at the sacrifice, and as the master of the house in the house, and as the Brahman².

5. Thou zealously approachest as the Upavaktri¹ of the people who perform the sacrificial service, and (thou approachest) the offerings of men.

6. And thou zealously performest the messenger-ship for the man in whose sacrifice thou takest pleasure, in order to bear the mortal's offering (to the gods).

7. Find pleasure¹ in our rites, in our sacrifice, O Aṅgiras. Hear our call!

8. May thy unerring chariot, by which thou protectest the worshippers, encompass us from every side.

NOTES.

The same *Rishi* and metre.—Verse 1 = SV. I, 23. Verse 8 = VS. III, 36; MS. I, 5, 4. 5. 11.

Verse 4.

Note 1. ‘Wir vermuten: utâgnâ agnir adhvare . . . die correctur dürfte evident sein.’ Ludwig. The same conjecture has been proposed already in 1868 by Prof. Max Müller (Chips, 2nd ed., vol. iii, p. 157). In my opinion the traditional text is correct.

Note 2. The Brahman very probably is not the Brahman of the later ritual, but the Brâhmanâkkhamsin. See H. O., Religion des Veda, p. 396.

Verse 5.

Note 1. The Upavaktri is identical with the Prasâstri or Maitrâvaruna of the later ritual. H. O., Religion des Veda, p. 390.

Verse 7.

Note 1. On goshi, cf. Bartholomae, Studien zur Indog. Sprachgeschichte, I, 21.

MANDALA IV, HYMN 10.

ASHTAKA III, ADHYÂYA 5, VARGA 10.

1¹. O Agni ! May we to-day successfully perform, with thy heedfulness², this praise³ which touches thy heart, which is like a horse, like auspicious power of the mind.

2. For verily thou, O Agni, hast become the charioteer of auspicious power of the mind, of real ability, and of the mighty *Rita*.

3. Through these our hymns direct thyself hitherto-wards to us like the sun with its light¹, O Agni, gracious with all thy faces.

4. May we to-day worship thee, O Agni, praising thee with these songs. Thy roarings thunder like (the thunder) of Heaven.

5. Thy sweetest aspect, O Agni, shines near us for glory's sake, now by day, now by night, like gold.

6. Like purified *ghrita* is thy stainless body ; (it is) brilliant gold : that (body) of thine has shone¹, O self-dependent one, like gold.

7. For even a malice which one has committed, thou verily drivest away entirely, O righteous Agni, from the sacrificing mortal¹.

8. May our friendship, O Agni, our brotherhood with you, the gods, be blessed. This is our navel (i. e. relation) in our seat, in this udder¹.

NOTES.

The same *Rishi*. The metre is stated to be Padapañkti (verses 4, 6, 7, Padapañkti or Ushnih; verse 5, Mahâpadapañkti; verse 8, Ushnih): see on this metre M. M., vol. xxxii, p. xcix seq.; H. O., Prolegomena, p. 98; Kühnau, Die Trishubh-Gagati-Familie, p. 234 seq.—Verse 1=SV. I, 434; MS. I, 10, 3. Verses 1-3=SV. II, 1127-1129; VS. XV, 44-46. Verses 1-4=TS. IV, 4, 4, 7. Verse 1, 2, 4=MS. II, 13, 8. Verse 3=MS. IV, 10, 2. Verse 6=TS. II, 2, 12, 7; MS. IV, 12, 4.

Verse 1.

Note 1. The Avasâna in this verse ought to stand before *hridisprisam*, not after this word, as the traditional text places it. *Ridhyâma*, consequently, cannot be accented.

Note 2. Dr. Neisser's opinion on óha is different (Bezzenberger's Beiträge, XVIII, 312).

Note 3. I read stómam, which is frequently found as the object of the verb *ridh*, and which in several passages receives the epithet *hridispris*.

Verse 3.

Note 1. On the syntactical form of this comparison, see Bergaigne, Mélanges Renier, p. 95.

Verse 6.

Note 1. Or rokate, 'shines'?

Verse 7.

Note 1. The Avasâna ought to stand before mâtât. Cf. above, verse 1, note 1.

Verse 8.

Note 1. Cf. above, IV, 7, 7. The meaning seems to be: in this sacrificial place, where the cows give milk.

MANDALA IV, HYMN 11.

ASHTAKA III, ADHYĀYA 5, VARGA 11.

1. Thy auspicious face, O mighty Agni, shines in the neighbourhood of the sun¹. Brilliant to see, it is seen even by night. Soft to behold is the food in thy (beautiful) body².

2. O Agni, disclose (wise) thoughts for him who praises thee; (disclose) the opening, when thou, O strong-born, hast been praised with trembling. Grant unto us, O very great one, such a rich prayer as thou with all the gods wilt hold dear, O brilliant one.

3. From thee, O Agni, genius is born, from thee (wise) thoughts, from thee beneficent hymns. From thee comes wealth adorned with heroes¹ to the thus-minded mortal who worships thee.

4. From thee the racer is born that wins booty, whose energy expands round-about¹, the helpful, of true strength; from thee delightful wealth sent by the gods; from thee, O Agni, the swift and impetuous horse.

5. Thee, O Agni, the pious mortals seek to win by their prayers as the first, thee the god with agreeable speech, O immortal, who drivest away malice, the household god, the lord of the house, the wise one.

6. (Drive) far from us senselessness and anguish; (drive) far all ill-will from him whom thou attendest¹. Be gracious at evening, Agni, son of strength, to him whom thou, the god, attendest with welfare.

NOTES.

The same *Rishi*. Metre, Trishṭubh.—Verse 1 = TS. IV, 3, 13, 1.

Verse 1.

Note 1. Comp. above, IV, 10, 5. *rokate upâké*.

Note 2. Literally, ‘in thy appearance’ (*rûpé*). Thus the Soma is stated, IX, 16, 6, to purify itself *rûpé avyáye*, literally, ‘in the appearance of the sheep,’ i.e. in the filter made of sheep’s hair.

Verse 3.

Note 1. See Lanman, p. 560; Pischel, *Ved. Studien*, II, 115.

Verse 4.

Note 1. On *vihâyâh*, see V. Henry, *Les livres VIII et IX de l’Atharva-véda* (1894), p. 40 (AV. VIII, 2, 7).

Verse 6.

Note 1. Probably the correct *Padapâtha* reading would be, as Prof. Bartholomae (*Bezzenberger’s Beiträge*, XV, 190) has noticed, *yám nipâsi* (cf. *Pâda d*: *yám . . . sâkase*). If *yát* is correct, the translation will be: ‘(drive) far all ill-will when thou protectest (us).’—Bartholomae proposes either to change *asmât* to *asmât*, or to interpret it as an equivalent of *asmât*. It is possible, though in my opinion not very probable, that the text should be changed. The ablative *asmât* very frequently depends on *âré*.

MANDALA IV, HYMN 12.

ASHTAKA III, ADHYĀYA 5, VARGA 12.

1. May the man who holds the sacrificial ladle and kindles thee, O Agni, who thrice prepares food for thee on this day, victoriously overcome (his foes) through his lustre, wise through the power of thy mind, O *Gâtavedas*.

2¹. He who toiling brings fuel to thee, doing service to thy, the great (god's) face, O Agni, kindling thee at evening and at dawn—he prospers, obtains wealth, and destroys his enemies.

3. Agni is master of mighty royal power¹; Agni (is master) of gain, of the highest wealth. He, the youngest, self-dependent (god) in the right way distributes treasures to the mortal worshipper.

4. Whatever sin, O youngest (god), we have committed against thee in thoughtlessness, men as we are¹, make thou us sinless before Aditi; release us from (every) guilt on all sides, O Agni!

5. Even from great guilt, O Agni, from the prison of gods and of mortals—let us, thy friends, never be harmed; grant luck and weal to kith and kin.

6¹. As you formerly have released, O Vasus, the buffalo cow bound by the foot, O worshipful gods, thus take away from us this distress. May, O Agni, our life be further prolonged.

NOTES.

The same *Rishi* and metre.—Verse 4=TS. IV, 7, 15, 6; MS. III, 16, 5. Verse 5=MS. IV, 11, 1. Verse 6=TS. IV, 7, 15, 7; MS. III, 16, 5; IV, 11, 1.

Verse 2.

Note 1. With the beginning of this verse, comp. above, IV, 2, 6.

Verse 3.

Note 1. Comp. Roth, Zeitschr. der D. Morg. Ges., XLVIII, 114.

Verse 4.

Note 1. Grassmann is right in giving to purushatrā the meaning ‘unter den Menschen,’ and in observing with reference to our passage: ‘wo die Bedeutung “nach Menschenweise” (s. purushátâ) besser passt.’ The same is the opinion of Böhtlingk-Roth. No doubt we should read purushátâ; cf. VII, 57, 4=X, 15, 6. yát vah ágah purushátâ kárâma; IV, 54, 3. ákittî yát kakrimá . . . purushvatvátâ.

Verse 6.

Note 1. This verse is identical with Rig-veda X, 126, 8.

MANDALA IV, HYMN 13.

ASHTAKA III, ADHYÂYA 5, VARGA 13.

1. Benevolent Agni has looked on the breaking of the shining dawns, on the bestowal of treasures. Come to the dwelling of the virtuous (mortal), ye Asvins. The god Sûrya rises with his light.

2. The god Savitri has sent his light upward¹, shaking his banner² like a warrior who fights for cows³. Varuna and Mitra follow the law, when they make the Sun rise on heaven.

3. Him whom (the gods) dwelling in firm peace, and never losing their object, have created for dispersing the darkness—Him, the Sun, the all-observer, the seven young fallow mares carry forward.

4. With (thy horses) most ready to run thou goest¹ forward, spreading out thy web (of light), removing (from the world) the black cloth (of darkness), O god. The rays of the Sun have shaken² the darkness, and have sunk it into the waters like a hide.

5. Unsupported, unattached, spread out downwards-turned—how is it that he¹ does not fall down? By what power of his does he move? Who has seen (that)? Erected as the pillar of Heaven he protects the firmament.

NOTES.

The same *Rishi* and metre.—Verse 4 = TB. II, 4, 5, 4.

This hymn and the next evidently form a couple. They have the same number of verses, and are composed in the same metre. They are both addressed to Agni in his matutinal character, or rather to the Asvins, who are invoked to partake of the matutinal oblation (13, 1; 14, 1. 4). The first verse of 13 is quite similar to that of 14; the same may be said of the second verses of the two hymns; the concluding verse of both is identical.

Verse 2.

Note 1. Cf. above, IV, 6, 2.

Note 2. Cf. Zend drafsha, 'banner.'

Note 3. Cf. IV, 40, 2. sátvâ bharishâh gavishâh.

Verse 4.

Note 1. The Sun is addressed.

Note 2. It is more natural to take dávidhvatah as nom. plur. than as gen. sing. (Ludwig).

Verse 5.

Note 1. The Sun.

MANDALA IV, HYMN 14.

ASHTAKA III, ADHYÂYA 5, VARGA 14.

1. Agni *Gâtavedas*, the god, has looked on the dawns that shine with all their might¹. Come hither, O Nâsatyas², wide-ruling (gods), on your chariot to this our sacrifice.

2. The god *Savitri* has sent his shine upward, producing light for the whole world. The Sun, shining with his rays, has filled Heaven and Earth and the air.

3. The red one¹, carrying hither (bliss)², has come with her light, the great, brilliant one, shining with her rays. Ushas, the goddess, awakening (all beings) to welfare, goes along on her well-yoked chariot.

4. May those chariots and horses, most ready to drive, drive you¹ hither at the break of dawn. For these Somas are for you¹ that you may drink the honey-drink². Rejoice, O manly ones, at this sacrifice.

5. = IV, 13, 5.

NOTES.

The same *Rishi* and metre.—No verse of this hymn occurs in the other *Samhitâs*. On the parallelism in which IV, 14 stands to IV, 13, see the introductory note on IV, 13.

Verse 1.

Note 1. On *máhabhîz*, see vol. xxxii, p. 196 seq. (I, 165, 5, note 3). Here the word refers to the powerful light of

the dawn, not of Agni, cf. VI, 64, 2. úshaḥ devi rókamânâ máhobhiḥ.

Note 2. On the mention of the Nâsatyas (Asvins) in this connection, compare the introductory note on IV, 13.

Verse 3.

Note 1. The Dawn as before.

Note 2. That an object like ‘bliss’ is to be supplied, is shown by such passages as I, 48, 9. úshaḥ . . . âvâhantî bhûri asmâbhîyam saúbhagam ; I, 92, 3. (the Dawns) ísham vâhantîḥ sukrîte sudânave ; I, 113, 15. (the Dawn) âvâhantî pôshyâ vâryâni.

Verse 4.

Note 1. The text has the dual of the pronoun. The Asvins are addressed.

Note 2. It is the peculiar character of the Asvins that they drink mâdhu ; see Hillebrandt, *Vedische Mythologie*, vol. i, p. 239 seq. H. O., *Religion des Veda*, p. 208, note 4 ; p. 367, note 2.

MANDALA IV, HYMN 15.

ASHTAKA III, ADHYÂYA 5, VARGA 15-16.

1. Agni, the Hotri, he who is a strong horse, is led around at our sacrifice, the god worshipful among the gods.

2. Agni goes thrice¹ around the sacrifice, like a charioteer, conveying the enjoyment² to the gods.

3. Agni, the lord of booty, the sage, has circumambulated the oblations, bestowing treasures on the worshipper.

4. This (is the Agni) who is kindled in the front for Devavâta's son, the *Sriñgaya*¹, the brilliant (god), the deceiver of foes.

5. May the strong mortal be the master of this (god), of an Agni like this, with sharp teeth and bountiful.

6¹. Him they clean day by day like a racer that wins (booty), like (Soma), the red young child of Heaven².

7. When Sahadeva's son, the prince, thought of me with two bay horses¹, I rose up like one who is called.

8. And immediately I accepted from Sahadeva's son, the prince, those adorable two bay horses which he offered me.

9. May this prince Somaka, Sahadeva's son, live long, for your sake, O divine Asvins!

10. Give long life, O divine Asvins, to this son of Sahadeva, the prince!

NOTES.

The same *Rishi*. Metre, Gâyatrî.—Verses 1–3 = TB. III, 6, 4, 1; MS. IV, 13, 4. Verse 3 = SV. I, 30; VS. XI, 25; TS. IV, 1, 2, 5; MS. I, 1, 9.

The first three verses are characterised by the constant allusions to Agni's being carried around, and, in connection therewith, by the frequent repetition of the preposition pâri. Probably these verses formed an independent Trika-hymn, the position of which would be according to the laws of arrangement of the Samhitâ; this Trika seems, consequently, to belong to the original collection of hymns. The verses 4–10, on the other hand, or at least the verses 7–10, would seem to be a later addition; the verses 4–6 can be considered as a Trika belonging to the original Samhitâ, though in this case it is difficult to explain why the verses 7–10, which do not contain any reference to Agni, have been inserted here at the end of the series of Agni hymns. Another argument against the separation of the verses 4–6 from the rest of the Sûkta is the mention of the prince *Sriñgaya* in verse 4: verses 7–10 refer to a prince Somaka Sâhadevya, and we know from the Aitareya Brâhmaṇa (VII, 34, cf. Satapatha Brâhmaṇa II, 4, 4, 4) that this prince also belonged to the *Sriñgaya* tribe.

Verse 2.

Note 1. Cf. above, IV, 6, 4.

Note 2. I. e. the offering which the gods enjoy.

Verse 4.

Note 1. This *Sriñgaya* Daivavâta is mentioned also in VI, 27, 7.

Verse 6.

Note 1. The first Pâda of this verse is identical with the first Pâda of VIII, 102, 12.

Note 2. The red young child of Heaven seems to be the Soma. The Soma frequently is called arushá ('red'), and is said to be cleansed by men; in IX, 33, 5; 38, 5, the expression *diváḥ sisuh* ('the young child of Heaven') is used with regard to him.

Verse 7.

Note 1. I.e. when he thought of presenting me with the two horses.

MANDALA V, HYMN I.

ASHTAKA III, ADHYÂYA 8, VARGA 12-13.

1. Agni has been wakened by the fuel of men, in face of the Dawn who approaches like a milch-cow. His flames stream forward to the sky like quick (birds) that fly up to a branch.

2. The *Hotri* has been wakened that there may be sacrifice for the gods. Gracious Agni has stood upright in the morning. When he has been kindled, his brilliant stream of flames has been seen. The great god has been released from darkness.

3. When he has wakened the string of the crowd (of worshippers)¹, the bright Agni anoints himself with bright cows². Then the *Dakshinâ* is yoked, striving for gain³. He who stands upright has, by the sacrificial ladles, sucked her who lies extended⁴.

4. Towards Agni the minds of the pious turn together as (all) eyes (turn) to the sun. When both Dawns of different colour¹ give birth to him, the white racer is born at the beginning of days.

5. For He, the noble one, has been born at the beginning of days, the red one has been laid down in the woods that have been laid down. Agni, the *Hotri*, the best sacrificer, has sat down, bestowing his seven treasures on every house.

6. Agni, the *Hotri*, the best sacrificer, sat down in the mother's lap, in the sweet-smelling place, the young sage growing up in many places, the righteous one, the supporter of tribes, and kindled in their midst.

7. They magnify with adorations that priest efficacious at sacrifices, Agni the Hotri, who has spread himself over heaven and earth according to Rita; they groom (Agni), the own racer (of men), with Ghrita.

8. He who likes to be groomed, is groomed in his own (abode), the house-friend¹, praised by sages, our auspicious guest, the bull with a thousand horns who has the strength of such a one. O Agni! By this power thou surpassest all other (beings).

9. O Agni! Thou overtakest all other (beings) in one moment (for the sake of him) to whom Thou hast become visible as the fairest one, thou who shouldst be magnified, the wonderful, brilliant one, the beloved guest of human clans.

10. To thee, O youngest (god), the tribes bring tribute, O Agni, from near and far. Behold¹ the grace of the most glorious (god)! Mighty, O Agni, is thy great and glorious shelter.

11. Mount to-day, O shining Agni, the shining car, in the neighbourhood of the worshipful (gods). Knowing the paths, the wide air¹, bring hither the gods that they may eat the oblation.

12. We have pronounced an adoring speech to the holy sage, to the manly bull. Gavishthira adoringly has sent his song of praise to Agni as the gold (i. e. the sun) far-reaching (is sent by the gods upward) to the sky.

NOTES.

The *Rishis* are Budha Âtreya (cf. verse 1, ábodhi) and Gavishthira Âtreya (cf. verse 12). The metre is Trishubh.—Verse 1=SV. I, 73; AV. XIII, 2, 46; VS. XV, 24; TS.

IV, 4, 4, 1. Verses 1-2=MS. II, 13, 7. Verses 1-3=SV.
 II, 1096-1098. Verse 5=TS. IV, 1, 3, 4. Verse 6=MS.
 IV, 11, 1; TB. I, 3, 14, 1. Verse 9=TB. II, 4, 7, 10.
 Verse 10=MS. IV, 11, 4; TB. II, 4, 7, 9. Verse 12=MS.
 II, 13, 7; TB. IV, 4, 4, 2; VS. XV, 25.

Verse 3.

Note 1. The meaning seems to be: when Agni has set into motion the string (representing the prayers, &c.) by which the worshippers tie and instigate him and the other powers of the sacrifice. Cf. IV, 1, 9. *prá tám* (scil. *agním*) *mahyā rasanáyā nayanti*; IX, 87, 1. *ásvam ná tvā* (scil. *sómam*) *vágínam margáyantah ákkha barhíh rasanábhih nayanti*. See also I, 163, 4. 5.

Note 2. I.e. with bright *ghrita*.

Note 3. The *Dakshinā* or sacrificial gift offered by the *Yagamāna* to the ministrant priests, is represented here as a car which is yoked in the morning. Cf. Bergaigne, Rel. Védique, I, 128; III, 283.

Note 4. ‘He who stands upright’ is Agni; ‘she who lies extended’ seems to be the cow, i.e. the *ghrita* which Agni sucks by means of the sacrificial ladles.—See also Pischel, *Vedische Studien*, II, 113, from whose interpretation I differ.

Verse 4.

Note 1. I.e. Night and Dawn.

Verse 8.

Note 1. I cannot adopt the conjectures of Bartholomae (Bezzenberger's Beiträge, XV, 197) on *své dámûnâh*.

Verse 10.

Note 1. The human worshipper seems to be addressed; the ‘most glorious one’ is very probably Agni.

Verse 11.

Note 1. *Vidvân*, which may be construed with the genitive or with the accusative, stands here with both cases.

MANDALA V, HYMN 2.

ASHTAKA III, ADHYÂYA 8, VARGA 14-15.

1. The young mother carries in secret the boy confined¹; she does not yield him to the father. People do not see before them his fading² face laid down with the Arâti³.

2. Who is that boy, O young woman, whom thou, the Peshî¹, carriest? It is the queen who has borne him. Through many autumns the fruit of the womb has increased. I saw him born when his mother gave birth to him.

3. I saw him the gold-toothed, brilliant-coloured preparing his weapons far from his dwelling-place¹. After I have offered to him the ambrosia cleared (from all impure mixture)²—what may the Indra-less, the hymnless do to me?

4. I saw him, the highly shining (Agni), walking far from his dwelling-place, like (a bull) together with the herd¹. Those (women) have not held him, for he has been born. The young women become grey².

5. Who have separated my young bull from the cows that¹ had no cow-herd, not even a stranger? May those who have held him, let him loose. May he, the knowing one, lead the cattle towards us.

6. Him, the king of dwellings (?)¹, the dwelling-place of people, the Arâtis have laid down² among men. May the spells of Atri loose him. May the reproachers become reproachable (themselves).

7. Thou hast loosed the bound Sunahsepa from

the thousand sacrificial posts ; for he toiled (worshipping thee). Thus, O Agni, loose from us the fetters, O knowing Hotri, sitting down here.

8¹. For thou hast gone away² from me, because thou wert angry ; (this) the protector of the laws of the gods³ has told me. (But) Indra, the knowing one, has looked after thee. Instructed by him, O Agni, I have come hither.

9. Agni shines with mighty light ; he makes all things visible by his greatness. He conquers godless, wicked wiles. He sharpens his two horns in order to pierce the Rakshas.

10. And may the roarings of Agni mount up to the sky, with sharp weapons in order to kill the Rakshas. In his rapture his flames break down (everything); the godless hindrances do not hold him back.

11. This song of praise, O strong-born (Agni), I, the priest, have fashioned for thee, as a skilful workman (builds) a chariot¹. If thou acceptest that (praise), O god Agni, may we conquer thereby waters together with the sun.

12. May the bull¹ with mighty neck, grown strong, with no foe to resist him, get together the niggard's wealth. Thus the immortal (gods) have spoken to this Agni : may he grant protection to the man who has spread the Barhis ; may he grant protection to the man who brings offerings.

NOTES.

The *Rishi* of verses 1, 3-8, 10-12 is Kumâra Âtreya, or *Vrisa Gâna* ; or both are the *Rishis* of these verses. Of the verses 2 and 9 *Vrisa* alone is the *Rishi*. The metre is

Trishṭubh (verse 12, *Sakvarî*).—Verse 9=AV. VIII, 3, 24.
Verses 9, 10=TS. I, 2, 14, 7. Verse 11=TB. II, 4, 7, 4.

A part of this hymn is very obscure. I do not think, as does Prof. Geldner (*Festgruss an Roth*, 192), that the story of the *Sâtyâyanakam* (see Sâyana's commentary, and compare *Pañkavimsa Brâhmaṇa* XIII 3, 12), of the Purohita *Vrîsa*, who drives with the king on the royal chariot and kills a boy, throws any real light on the difficult points of the hymn. Nor does it seem to me that, as is the opinion of Prof. Hillebrandt (*Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXIII, 248 seq.), the first six verses, which Hillebrandt considers as an independent hymn, contain a description of how the fire which they try to produce by the attrition of the *Aranis*, does not appear. In my opinion the hymn—which is really one hymn as the tradition gives it—is a prayer of a person who suffers, who feels himself bound by the fetters of distress (verse 7) and persecuted by the power of Rakshas (verses 9, 10). Agni, formerly resplendent, has decayed and has forsaken him: may Agni be restored to his former might (verse 6), and may we ourselves be released from all distress (verse 7, &c.). Possibly the hymn is connected with the rite of *Punarâdheya*, where the sacrificial fire which has brought no luck to the sacrificer, is extinguished, and after an interval a new fire is established (H. O., *Religion des Veda*, p. 353). There may of course be other special points, beyond the reach of our conjectures, which, if known, would elucidate several of the obscure allusions so frequent in the first verses of the hymn.

Verse 1.

Note 1. The boy very probably is Agni.—With the words sámubdham gúhâ bibharti, cf. I, 158, 5. súsamubdham ava-ádhuh.

Note 2. Not without hesitation I translate minát as if it were the middle minánám. Possibly the word means: 'which violates (the ordinances)', i.e. which does not shine and bring luck to men as it usually does. Ná seems, as it

usually does (cf. Delbrück, Altindische Syntax, p. 543), to belong to the whole clause, and not to *minát*.

Note 3. Böhtlingk-Roth and Grassmann conjecture *aratnáu*; Hillebrandt, *arâtáu*; Geldner (Festgruss an Roth, 192), *árâtau*. Geldner seems to be right (cf. verse 6), though it will scarcely be possible to determine what concrete being was here thought of. Geldner says, ‘*Gemeint ist die Pisâkikâ, welche die Gluth des Feuers entführt hat;*’ but, as has already been observed, I do not think that this traditional story on the meaning of our hymn is of any real value.

Verse 2.

Note 1. The meaning of *Peshî* is unknown. The word seems anyhow to describe the wrong mother as low or contemptible. Agni is degraded by sojourning with her, while his proper nature is glorious, for he is the queen's son.

Verse 3.

Note 1. Agni has forsaken his proper dwelling.

Note 2. On *viprīkvat*, cf. Taitt. *Samhitâ* III, 1, 6, 2. *yunágmi tisráh viprīkah sūryasya te*; *Vâg. Samhitâ* IX, 4. *samprīkau sthah sám mā bhadréna priñktam*; *viprīkau sthah ví mā pâpmânâ priñktam*. *Vi-prik* seems to mean, consequently, ‘to free something from an admixture,’ and *amrítam* *viprīkvat* seems to be ambrosia in which dwells the power of getting free from bad admixtures. Thus in the passage quoted from the Taitt. *Samhitâ* the Sun is referred to as thrice cleared from all impure elements. It is quite uncertain whether the expression used here refers or not to the myth of the churning of the ocean (Geldner, loc. cit.), and I do not think that we should translate *amrítam* *viprīkvat*, as Geldner does, ‘*das was sich als Nektar ausscheidet*’.

Verse 4.

Note 1. I read with Böhtlingk-Roth *sumádyûtham*.

Note 2. The young women seem to be hostile beings of

the same kind as the young woman mentioned in verse 2. They try to seize Agni, but he has been born already; his fiery, unassailable nature has been formed. I do not pretend to know what it means that then those female foes become grey with age. ‘I think they are the Dawns who hold Agni in the dark; but when he escapes and is actually born, they, the Dawns, become grey.’ M. M.

Verse 5.

Note 1. The relative pronoun *yéshám* seems to refer both to the bull (*maryakám*) and to the cows (*góbhíḥ*). The bull probably is Agni who has been separated from the cows, i.e. the oblations, prayers, &c. (?) ‘Possibly the bull Agni, the rising sun, has been separated from the cows, the clouds or dawns.’ M. M.

Verse 6.

Note 1. *Vasáṁ rágānam.* I cannot follow the interpretation of Pischel, *Vedische Studien*, I, 210.

Note 2. Or *ní daduh*, ‘they have bound him’? Cf. *áva srigantu* in the third Pâda, and *níditam* in verse 7.

Verse 8.

Note 1. The whole verse is nearly identical with X, 32, 6.

Note 2. I consider *aíyeh* (cf. Bartholomae, *Arische Forschungen*, II, 72, 76; *Studien zur Indogermanischen Sprachgeschichte*, I, 21) as 2nd sing. pluperfect of the root *i*.

Note 3. *Varuṇa?*

Verse 11.

Note 1. With the second Pâda compare I, 130, 6; V, 29, 15.

Verse 12.

Note 1. The bull of course is Agni.

MANDALA V, HYMN 3.

ASHTAKA III, ADHYÂYÂ 8, VARGA 16-17.

1. Thou, O Agni, art Varuna, when born ; thou becomest Mitra when kindled. In thee, O son of strength, the Visvedevâs (dwell). Thou art Indra for the mortal worshipper.

2. Thou becomest Aryaman when thou bearest¹ the secret name of the maidens, O self-dependent one. They anoint (thee) with cows² like the well-established Mitra³, when thou makest husband and wife one-minded.

3. For thy glory the Maruts have cleansed themselves¹, who are thy fair and brilliant offspring, O Rudra²! The footprint of Vishnu which is put down in the highest place : therewith thou protectest the secret name of the cows.

4. By thy beauty, O god, the gods are beautiful to behold¹. Assuming many (powers or goods) they attached themselves to immortality. Men have set down Agni as the Hotri, the Usigs, honouring (him), the praise of Âyu².

5. There is no (other) Hotri before thee, a better sacrificer¹; no one surpasses thee, O self-dependent one, by wisdom. And that house of which thou art the guest, he², O god, will overcome the mortals by his sacrifice.

6. May we overcome the mortals, O Agni, protected by thee, striving for wealth, awaking (thee) with offerings ; may we (overcome mortals) in the contest, in the distribution¹ of days ; may we (overcome them) by wealth, O son of strength !

7. If a man should turn upon us sin or guilt,
bring ye the evil on him who pronounces evil spells
(against us). Destroy, O knowing one, such a curse,
O Agni, (of a man) who injures us by falsehood.

8. Thee, O god, the ancient (mortals) have made
their messenger at the break of this (dawn), and
have sacrificed with their oblations, when thou goest
along, O Agni, in the abode of wealth, a god kindled
by the mortals and by the Vasus.

9. Protect the father—drive away (evil) as the
knowing one—(the father) who is considered¹ as
thy son, O son of strength². When, O sapient
(Agni), wilt thou look upon us? When wilt thou,
who knowest *Rita*, requite (human deeds)?

10. The father¹ adoring gives many names to
thee, O Vasu, if thou shouldst take pleasure therein.
Will not Agni, delighting in his divine power, grant
us his favour, he who has grown strong?

11. Thou indeed, O Agni, youngest one, bringest
thy praiser across all dangers. Thieves have been
seen and deceitful men; dishonest people have come
with unknown designs.

12. These our processions have been directed
towards thee. Yes, to thee, the Vasu, this guilt has
been confessed. Verily this Agni, grown strong,
will never surrender us to the curse nor to him who
does harm to us.

NOTES.

The *Rishi* is Vasusruta Ātreya; the metre is Trishṭubh.—
No verse of this hymn occurs in the other *Samhitās*.

Verse 2.

Note 1. I think that we must read *bibharshi*.

Note 2. I.e. with butter.

Note 3. On Mitra as the god of alliances, and the anointing of Mitra—possibly of an object that represents Mitra—see H. O., Religion des Veda, p. 186, note 1. Cf. also Pischel, Vedische Studien, I, 92 seq.

Verse 3.

Note 1. I.e. they have adorned themselves. Cf. VII, 39, 3. *urāv antárikṣhe margayanta subhrā̄k*.

Note 2. Rudra of course is here a name of Agni.

Verse 4.

Note 1. *Sudrīṣṭah*, which I have translated as nom. plur., may also be understood as gen. sing.: ‘by thy beauty, who art beautiful to behold, O god, the gods, assuming, &c.’

Note 2. Cf. *Narāsamsa*.—This hemistich is nearly identical with IV, 6, 11.

Verse 5.

Note 1. Comp. above, III, 17, 5.

Note 2. The construction is rather free.

Verse 6.

Note 1. *Vidátheshu áhnām*: cf. above, I, 31, 6, note 2 (p. 26 seq.).

Verse 9.

Note 1. See Neisser, Bezzenger's Beiträge, XVIII, 310.

Note 2. Bergaigne (Religion Védique, II, 103) proposes to read *yodhi* without accent and to derive it, as Delbrück does, from *yu* (not from *yudh*) ; he translates the first hemistich: ‘*Protège-nous, écarte le père qui passe pour ton fils.*’ I think that he is right as to the verb *yu*, but that the accent of *yódhi* is correct ; the words *yódhi vidván* form a parenthesis. Agni is invoked to protect the father of the sacrificing tribe (comp. verse 10), or the father of

Agni himself, i.e. the sacrificer or the priest, who is himself considered, at the same time, as the son of Agni (see Bergaigne, I, 37 seq.; Geldner, *Vedische Studien*, I, 167).

Verse 10.

Note 1. ‘The father’ may either be the father spoken of in verse 9 (see verse 9, note 2). Or the word may refer to Agni: ‘He who adores thee, gives many names to thee, if thou, the father, O Vasu, &c.’

MANDALA V, HYMN 4.

ASHTAKA III, ADHYÂYA 8, VARGA 18-19.

1. Thee, O Agni, the treasure-lord of treasures,
I gladden at the sacrifices, O king! May we
striving for gain, conquer gain through thee; may
we overcome the hostilities of mortals.

2. Agni, the bearer of oblations, our ever-young
father, is mighty, brilliant, beautiful to behold among
us. Shine (on us) food with a good household¹.
Turn all glory towards us².

3. Establish Agni as the *Hotri*, the sage of the
clans, the lord of human clans, the bright purifier,
whose back is covered with ghee, the omniscient.
May he obtain the best goods (for us) among the
gods.

4. Enjoy thyself, O Agni, joined with *Idâ*, uniting
thyself with the rays of the sun. Enjoy our fuel,
O *Gâtavedas*, and bring the gods hither that they
may eat our offerings.

5. Welcome, as our household-god and the guest
in our dwelling, come to this our sacrifice as the
knowing one. Dispelling, O Agni, all (hostile)
attempts, bring to us the possessions of those who
are at enmity with us.

6. Drive away the Dasyu with thy weapon,
creating strength for thy own body. When thou
bringest the gods across (to us), O son of strength,
then, O manliest Agni, protect us in (our striving
for) gain.

7. May we worship thee, O Agni, with hymns,
with offerings, O purifier with glorious light. Stir for
us wealth with all goods; bestow on us all riches!

8. Enjoy, O Agni, our sacrifice, our offering,
O son of strength who dwellest in three abodes.
May we be well-doers before the gods. Protect us
with thy thrice-protecting shelter.

9. Bring us across all difficulties and dangers,
O *Gâtavedas*, as with a boat across a river. Agni,
being praised with adoration as (thou hast been
praised) by Atri, be a protector of our bodies.

10. When I, the mortal, call thee, the immortal,
thinking of thee with humble mind¹, bestow glory
on us, O *Gâtavedas*; may I attain immortality,
O Agni, with my offspring.

11. The well-doer to whom thou, O Agni *Gâtavedas*,
createth pleasant freedom, will happily attain
wealth with horses and sons, with valiant men and
cows.

NOTES.

The same *Rishi* and metre.—Verse 1=TS. I, 4, 46, 2.
Verse 2=TS. III, 4, 11, 1; MS. IV, 12, 6; 14, 15. Verse
5=AV. VII, 73, 9; TB. II, 4, 1, 1; MS. IV, 11, 1. Verse
9=TB. II, 4, 1, 5; TÂ. X, 2, 1; MS. IV, 10, 1. Verses
10, 11=TS. I, 4, 46, 1.

Verse 2.

Note 1. According to the traditional text, su-gârhapatyâh must be an epithet of íshaḥ. But the conjecture of Böhtlingk-Roth, su-gârhapatyáh, has great probability: 'as the good protector of our household, shine food on us.' Cf. AV. XII, 2, 45=TB. I, 2, 1, 20.

Note 2. The second hemistich is nearly identical with III, 54, 22.

Verse 10.

Note 1. See Pischel, *Vedische Studien*, I, 221.

MANDALA V, HYMN 5.

ASHTAKA III, ADHYÂYA 8, VARGA 20-21.

APRÎ HYMN.

1. Sacrifice sharp ghrîta to the well-kindled light,
to Agni *Gâtavedas*.

2. May the unbeguiled Narâsamsa make this
sacrifice ready; for he is a sage with honey in his
hand.

3¹. Agni, magnified by us, bring hither to our
help the bright, beloved Indra, with easy-going
chariots.

4. Soft like wool¹ spread thyself (O Barhis). The
hymns have been sung to thee. Be to us for success,
O beautiful (Barhis)!

5. O divine, easily passable doors, open your-
selves for our protection. Fill the sacrifice (with
bliss) further and further!

6. We approach (with prayers) Night and Morn-
ing, whose face is beautiful, the increasers of vital
strength, the two young mothers of *Rita*.

7. On the wind's flight, magnified, ye two divine
Hotris of man, come hither to this our sacrifice.

8¹. Iâ, Sarasvatî, and Mahî, the three comfort-
giving goddesses, they who do not fail, shall sit
down on the sacrificial grass.

9. Come hither as a friend, *Tvashtri*, and mighty
in welfare, and also by thyself, protect us in every
sacrifice.

10. Where thou knowest, O tree (i. e. sacrificial

post), the secret names of the gods, to that place make the offerings go.

11. Svâhâ to Agni and Varuna! Svâhâ to Indra and the Maruts! Svâhâ to the gods for our offering!

NOTES.

The same *Rishi*. Metre, Gâyatrî.—Verse 1=VS. III, 2. Verse 9=TS. III, 1, 11, 2. Verse 10=TB. III, 7, 2, 5.

Verse 3.

Note 1. The first hemistich is identical with I, 142, 4.

Verse 4.

Note 1. On ūrṇa-mradâh, see Lanman, Noun-Inflection, p. 560.

Verse 8.

Note 1. This verse is identical with I, 13, 9.

MANDALA V, HYMN 6.

ASHTAKA III, ADHYÂYA 8, VARGA 22-23.

1. I think of that Agni who is a Vasu, to whom the milch-cows go home, the swift horses (go) home, (our) own racers (go) home. Bring food to thy praisers !

2. He is Agni who is praised as the Vasu, he to whom the milch-cows come together, and the quickly running horses, and the well-born liberal patrons. Bring food to thy praisers !

3. For Agni, dwelling among all tribes, gives a racer to the clan. Agni (gives a racer) that is truly helpful for (winning) wealth¹: he (the racer) being well cherished, will attain precious gain. Bring food to thy praisers !

4. May we kindle thee¹, Agni, O god, the brilliant, never ageing, in order that yon highly miraculous fuel of thine² may shine in the sky. Bring food to thy praisers !

5. To thee¹, O Agni, our oblation is offered with a *Rik*, O lord of bright splendour, highly brilliant, wonderful lord of the clan, carrier of oblations ! Bring food to thy praisers !

6. Those Agnis make everything precious prosper in the Agnis ; they drive forward (precious wealth); they incite it ; they speed it hither in the due way¹. Bring food to thy praisers !

7. Those flames of thine, O Agni, the racers, have boasted mightily—they who with the flight of their

hoofs have made tremble¹ the stables of the cows.
Bring food to thy praisers!

8. Bring fresh food with fine dwellings, O Agni,
to us, thy praisers! May we be of those who have
praised (thee), who have thee as their messenger,
house by house. Bring food to thy praisers!

9. Thou warmest in thy mouth, O highly brilliant
one, the two (sacrificial) ladles full of butter. And
mayst thou fill us (with gifts) at our hymns, O lord
of strength! Bring food to thy praisers!

10. Thus¹ they have driven, they have led²,
Agni in the due way by prayers and sacrifices. May
he bestow on us plenty of valiant men, and that
plenty of swift horses (wished for)³. Bring food to
thy praisers!

NOTES.

The same *Rishi*. The metre is Pañkti.—Verse 1=SV. I, 425. Verses 1–2=VS. XV, 41, 42; MS. II, 13, 7. Verses 1, 3, 2=SV. II, 1087–1089. Verse 3=TB. III, 11, 6, 4. Verse 4=SV. I, 419; AV. XVIII, 4, 88; MS. II, 13, 7. Verses 4, 5, 9=SV. II, 372–374; TS. IV, 4, 4, 6. Verse 9=VS. XV, 43; TS. II, 2, 12, 7.

Verse 3.

Note 1. At first sight the conjecture of Böhtlingk-Roth and Grassmann, rayím, is very tempting, cf. IX, 12, 9. rayím . . . su-âbhúvam; X, 122, 3. rayínâ . . . su-âbhúvâ. I believe, nevertheless, that on closer examination the traditional text will prove correct. Sá prítâh evidently refers to the racer (*vâgín*) cf. I, 66, 4=69, 5. vâgî' ná prítâh (cf. also X, 101, 7. prînîtâ ásvân): then it follows that su-âbhúvam also refers to the racer, and râyé (cf. I, 100, 16; III, 53, 16) will be quite right.

Verse 4.

Note 1. Te stands for the accusative ; see Pischel, Zeitschrift der Deutschen Morgenländ. Gesellschaft, XXXV, 715 ; Delbrück, Altindische Syntax, p. 205.

Note 2. This refers to the sun. By kindling the sacred fire men make the sun rise. See H. O., Religion des Veda, p. 110.

Verse 5.

Note 1. The pronoun 'to thee' stands twice, te in the first Pâda (where it is repeated from the first Pâda of verse 4, á te agne), and túbhyam (or rather túbhya) in the fourth Pâda, unless we construe te havih.

Verse 6.

Note 1. See Pischel, Vedische Studien, II, 127.

Verse 7.

Note 1. See Gaedicke, Der Accusativ, p. 57.

Verse 10.

Note 1. On the nasalization of eváñ, cf. H. O., Prolegomena, p. 469 seq.

Note 2. Pischel (Vedische Studien, II, 127) explains aguh as agush, the contrary of sagúsh. Bartholomae (Studien zur Indogermanischen Sprachgeschichte, II, 159, note 2 ; cf. Indogermanische Forschungen, III, 108, note 1) conjectures águr (=ágman) yamuḥ : 'sie haben ihn jetzt auf seiner Bahn festgehalten.' I believe, as Sâyana does, that this aguryamuḥ contains two independent verbs, aguh and yamuḥ, which are quite correct forms of the roots ag and yam (see Delbrück, Altindisches Verbum, p. 65). As to ag, cf. VI, 2, 8. agyáse ágne vâgí' ná ; V, 30, 14. átyah ná vâgí' raghuh agyámânah ; as to yam II, 5, 1. sakéma vâgínah (i.e. agnéh) yámam. But should not the accent be yamúh ?

Note 3. The fourth Pâda is identical with VIII, 6, 24.

MANDALA V, HYMN 7.

ASHTAKA III, ADHYÂYA 8, VARGA 24-25.

1. O friends, (bring) together your united food and praise to Agni, the strongest (god) of (human) dwellings, the offspring of Vigour, the mighty one—

2. At whose onslaught¹, wherever it be, men rejoice in the seat of men, whom the worthy ones kindle, whom (human) creatures produce.

3. When we get together the food and the offerings of men, he has grasped, with the strength of his splendour, the rein of *Rita*.

4. He indeed produces light even by night to him who is afar, when he, the ever-young purifier, destroys the lords of the forest.

5. He at whose officiating (men) pour down the offering of their sweat on the paths—to Him who is noble by his own nature, the worlds have risen as to ridges (of hills)—

6. He whom the mortal has acquired, the much-desired (god), for the refreshment of every one, the sweetener of nourishment, the homestead for the *Âyu*—

7. He indeed, the beast, mows off deserts and habitable land like a mower, the golden-bearded with brilliant teeth, the *Ribhu* of undecaying strength.

8. The bright one for whom (the *ghritâ*) streams (quickly) like an axe¹, as at (the sacrifice of) Atri. Him the well-bearing mother has born, as soon as² she had enjoyed love³.

9. He who satisfies thee for refreshment, O Agni

who drinkest butter : mayst thou bestow splendour,
renown, and (wise) mind on such mortals¹.

10. Thus I have seized upon the spirit of Adhrig(?)
as upon a head of cattle given by thee¹. May then
Atri, O Agni, overcome the Dasyus who do not
give (to the Brahmans); may Isha overcome the
men (who do not give).

NOTES.

The *Rishi* is Isha Åtreya (cf. verse 10); the metre is Anushubhb (verse 10, Pañkti).—Verse 1=VS. XV, 29; TS. II, 6, 11, 4; IV, 4, 4, 3; MS. IV, 11, 1. Verses 2, 3 =TS. II, 1, 11, 3; MS. IV, 12, 4.

Verse 2.

Note 1. Yásya sám-ritau: see I, 127, 3.

Verse 8.

Note 1. With the expression svádhitih-iva ríyate (Lanman, Noun-Inflection, p. 375), compare V, 48, 4. rítim parasóh-iva. Of course we must ask: what is the thing that streams so brightly and quickly as an axe moves? The thing in question is stated to stream (ríyate) for Agní now as it did at Atri's sacrifice. The expression 'as at Atri's sacrifice' seems to show that something like prayers or libations is alluded to. The verb ríyate, on the other hand, seems to point either to rivers, or to streams of Soma or of Ghrita. Thus, considering that Ghrita is mentioned much more frequently in connection with Agni than Soma, we are led to the conclusion that the poet speaks here of streams of Ghrita. Should we not for súkih read súki, which would be here as in IV, 1, 6; VI, 10, 2; IX, 67, 12, an epithet of Ghrita? 'He for whom the bright (Ghrita) streams quickly like an axe.' The origin of the reading

súkiḥ may easily be accounted for ; the word was thought to refer to Agni.—Another interpretation of this hemistich has been given by Benfey, *Vedica und Linguistica*, p. 177.

Note 2. Krānā : cf. I, 58, 3, note 1 (p. 47).

Note 3. ‘Sobald sie den Liebesgenuss erlangt hatte.’ Pischel, *Ved. Studien*, I, 71.

Verse 9.

Note 1. The first hemistich speaks of the worshipper in the singular, the second in the plural.

Verse 10.

Note 1. This hemistich is quite obscure. With manyúm ā dade, cf., for instance, X, 48, 2. dásyubhyaḥ pári nrímnám ā dade. Adhrígah may be the genitive of a proper name, as I have translated it ; but this is quite doubtful. Was the hymn intended for a charm in which the sacrificer seized a head of cattle which represented the spirit of an enemy, and thus deprived that enemy of his courage ?

MANDALA V, HYMN 8.

ASHTAKA III, ADHYÂYA 8, VARGA 26.

1. Thee, O Agni, the men who love *Rita* have kindled, the ancient ones thee the ancient, for the sake of bliss, O (god) who art produced by strength; the highly-brilliant, worshipful, in whom all refreshment dwells, the household god, the lord of the house, the chosen.

2. Thee, O Agni, the clans have set down, the ancient guest, the flame-haired lord of the house, with mighty light, with many shapes, the winner of prizes, giving good shelter and good help, who is busy among the decayed (wood)¹.

3. Thee, O Agni, the human clans magnify, who knowest (the art of sacrificial) libations, who separatest (what was mixed)¹, the highest bestower of treasures, who, (though) dwelling in secret, O blessed one, (yet) art visible to all, mightily roaring, an excellent sacrificer, shining with ghee.

4. Thee, O Agni, the supporter, we always have praised with our songs and have sat down near thee with adoration. Thus being kindled, O Aṅgiras, be pleased with us, as a god through the mortal's brilliant (offering)¹, with thy glorious splendours.

5. Thou, O Agni, manifold-shaped, bestowest vigour on every house in thy ancient way, O much-praised one! Thou rulest with might over much food. This impetuousness of thine, when thou rushest forward impetuously, is not to be defied.

6. Thee, O Agni, when kindled, O youngest one, the gods have made their messenger and bearer of

oblations. Thee who extendest over wide spaces, who dwellest in ghee, into whom offerings are poured, they have made their eye, impetuous, stirring thoughts.

7. Thee, O Agni, on whom offerings of ghee are poured, (men) desirous of thy favour have kindled from of old with good fuel. Thus, grown strong, increased by the plants, thou spreadest thyself over the terrestrial spaces.

NOTES.

The same *Rishi*. Metre, *Gagatî*.—Verse 3 = TS. III, 3, 11, 2. Verses 6, 7 = TB. I, 2, 1, 12.

Verse 2.

Note 1. The Padapâtha gives *garat-vísham*. I prefer this explanation to *gara-dvísham* ('who hates decay').

Verse 3.

Note 1. Agni is, in the later ritual, worshipped as 'separator' (*víviki*), if the sacrificer's fires have become mixed with other fires. See Taittirîya Brâhmaṇa III, 7, 3, 5; Satapatha Brâhmaṇa XII, 4, 4, 2 (where this very verse is quoted), &c.

Verse 4.

Note 1. For *yasásâ*, Böhtlingk-Roth conjecture *yásasâ*, which seems to me a conjectura nimis facilis. I think that the adjective *yasásâ* is right, and that a noun, meaning 'offering' or the like, should be supplied. Cf. above, IV, 1, 16, note 4.

MANDALA V, HYMN 9.

ASHTAKA IV, ADHYÂYA 1, VARGA 1.

1. Thee, O Agni, the god, mortals bringing offerings magnify. I deem thee the *Gâtavedas*. Carry then the offerings (to the gods) in thy due way.

2. Agni is the *Hotri* of the dwelling where they offer gifts and spread the sacrificial grass, he with whom sacrifices, with whom glorious gains assemble.

3. And he whom the kindling-stick has born, the young one, like a young (calf), the supporter of human clans, Agni the best sacrificer—

4. And thou shonesthyselph hard to seize like a son of . . .¹, thou who art a burner of many woods, O Agni, like an animal (that consumes all grass) on a meadow².

5¹. And he whose smoky² flames come together, when Trita in heaven blows upon him like a smelter, sharpens (him) as in smelting (him)³ . . .

6. May I through thy protection, O Agni, and through the praises of Mitra—may we¹, like dispellers of malice, overcome the dangers of mortals.

7. Bring this wealth to us, O powerful Agni, to (these our) men. May he¹ give us dwelling; may he¹ give us prosperity; may he¹ help us in winning booty. And help us to grow strong in fights!

NOTES.

The *Rishi* is Gaya Âtreya (cf. V, 10, 3); the metre is Anushubh (verses 4 and 7, Pañkti).—Verse 1 = TB. II, 4, 1, 4.

Verse 4.

Note 1. Putráḥ ná hvâryáñām. The meaning of hvâryá is conjectural. Cf. on hvârā, to which it very probably is related, I, 141, 7, note 1; II, 2, 4, note 1. Does hvâryá mean 'serpent,' or a kind of horse (VI, 2, 8. átyah ná hvâryáḥ sisuh)?

Note 2. The last Pâda is identical with VI, 2, 9. Considering the occurrence of the word hvâryá here and in VI, 2, 8 (see note 1) we cannot believe that this is merely a casual coincidence.

Verse 5.

Note 1. On this verse, compare Neisser, Bezzenger's Beiträge, XX, 40; Macdonell, Journal Roy. As. Soc., 1893, p. 446.

Note 2. Dhûmínaḥ may be gen. sing.: 'he whose, the smoky (god's), flames.'

Note 3. Ludwig and Neisser (Bezz. Beitr., loc. cit.) regard dhmâtârî (Padap. dhmâtârî) as a nom. sing. masculine. I think that Geldner (Vedische Studien, I, 146, note 1) and Bartholomae (Indogermanische Forschungen, I, 496, note 2) are right in explaining it as a locative infinitive. Compare also Johansson, Kuhn's Zeitschrift, XXX, 415; Joh. Schmidt, Pluralbildung der Indogermanischen Neutra, p. 247. Macdonell translates, 'as in a smelting furnace.'

Verse 6.

Note 1. The poet, who has begun his sentence in the first person singular ('may I'), goes on in the plural.

Verse 7.

Note 1. 'He,' i. e. Agni, or 'it' i. e. the wealth?

MANDALA V, HYMN 10.

ASHTAKA IV, ADHYÂYA 1, VARGA 2.

1. Agni, bring us the mightiest splendour, O liberal one¹! With wealth and plenty cleave a path for us to booty.
2. Thou, O wonderful Agni, (protect) us, through thy power of mind, through the bounteousness of thy strength. Upon thee mysterious power has entered. (Thou art) indeed¹ like worshipful Mitra.
3. Thou, O Agni, increase for our sake the dominion and the prosperity of those liberal givers, (of those) men who have accomplished liberalities (towards us) for our songs of praise.
4. They who adorn prayers for thee, O bright Agni, the givers of horses¹: those men are powerful in their power, whose glory awakes by itself (shining) more mightily than even the sky².
5. Those shining flames of thine, Agni, go fiercely along, like lightnings (flashing) around the earth, like a thundering chariot bent on victory.
6. Now then, Agni, (come) for our protection, and for the reward of the urgent (worshipper)! May our liberal patrons pass across¹ all regions²!
7. Thou, O Agni, Aṅgiras, who hast been praised and who art being praised, bring us, O Hotri, wealth which overpowers (even) skilful men, to thy praisers, and thou shalt be praised by us. And help us to grow strong in fights¹.

NOTES.

The same *Rishi*. Metre, Anushtubh (verses 4, 7, Pañkti).—Verse 1 = SV. I, 81. The hymn seems to stand parallel with V, 9.

Verse 1.

Note 1. On adhrigo, compare above, III, 21, 4, note 1 (p. 284).

Verse 2.

Note 1. Krânaś : see I, 58, 3, note 1 (p. 47) ; von Bradke, Dyäus Asura, p. 35 ; Pischel, Vedische Studien, I, 71.

Verse 4.

Note 1. Sumbhânti ásva-râdhasaḥ ; see X, 21, 2.

Note 2. On the ablative dependent on a positive, compare Speijer, Sanskrit Syntax, p. 78, and see also Delbrück, Grundriss der vergleichenden Grammatik (Brugmann), III, 1, 216 ; Pischel, Göttinger Gelehrte Anzeigen, 1884, 509.

Verse 6.

Note 1. On the use of this infinitive, see Delbrück, Alt-indische Syntax, p. 416.

Note 2. The last Pâda is identical with IV, 37, 7.

Verse 7.

Note 1. The last words are identical with those of V, 9, 16, 17.

MANDALA V, HYMN 11.

ASHTAKA IV, ADHYÂYA 1, VARGA 3.

1. The guardian of people, the watchful one, Agni, the highly dexterous, has been born, for the sake of new welfare. With *ghrita* on his face, with his mighty, heaven-touching (light) he, the bright one, brilliantly shines for the Bharatas.

2. Agni, the beacon of sacrifice, the first Purohita¹ men have kindled in the threefold abode². (Driving) on the same chariot with Indra and with the gods, he, the highly wise Hotri, has sat down on the Barhis for sacrificing.

3. Though not cleansed, thou art born bright from thy two mothers¹. Thou hast arisen as the joy-giving sage belonging to Vivasvant². They have strengthened thee by *ghrita*, O Agni, into whom oblations are poured. Smoke, reaching the sky, has become thy beacon.

4. May Agni straightway come to our sacrifice. Men carry Agni here and there, house by house. Agni has become the messenger, the carrier of oblations. Choosing Agni they choose a thoughtful (god).

5. For thee, O Agni, is this sweetest speech, for thee this prayer; may this one do thy heart good¹! The prayers fill thee with power and strengthen thee, like great rivers the Sindhu.

6. Thee, O Agni, who wert hidden, dwelling here and there in every wood, the Aṅgiras have discovered¹. Thus thou art born, produced by attrition, a mighty force. Thee, O Aṅgiras, they call the son of strength.

NOTES.

The *Rishi* is Sutambhara Ātreya, the metre *Gagatī*.—
 Verses 1, 6, 2=SV. II, 257-259; TS. IV, 4, 4, 2-3.
 Verses 1, 6, 5=MS. II, 13, 7. Verses 1, 6=VS. XV,
 27-28. Verse 3=TB. II, 4, 3, 3.

Verse 2.

Note 1. This Pâda is identical with the first Pâda of X,
 122, 4.

Note 2. The three sacrificial fires are alluded to.

Verse 3.

Note 1. The two kindling-sticks.

Note 2. Vivásvataḥ is genitive, not ablative, as Pischel, *Vedische Studien*, I, 241, believes. Agni opens his earthly career by doing service at the sacrifice of Vivasvant, i. e. originally, in my opinion, the first man. Comp. H. O., *Religion des Veda*, p. 122.

Verse 5.

Note 1. On the curious spelling manîshā iyám in the *Samhitâ* text, instead of manîsheyám, see the *Rig-veda Prâtisâkhya* 163; H. O., *Prolegomena*, p. 386.

Verse 6.

Note 1. The ancestors of the priestly tribes, being the first priests themselves, discover Agni.

MANDALA V, HYMN 12.

ASHTAKA IV, ADHYÂYA 1, VARGA 4.

1. To the mighty, sacrificial Agni, to the bull of *Rita*¹, the Asura, I bring this prayer and this song, which is turned towards him, to (him) the bull, as well-clarified *ghrita* (is poured) into his mouth at the sacrifice.

2. O knower of *Rita*, know the *Rita*! Bore for many streams of *Rita*. I (do) not (serve) a Yâtu¹ by violence nor by falsehood; I serve the *Rita* of the red bull².

3. How, O Agni, performing the *Rita* through *Rita*, mayst thou become a witness of our newest¹ hymn? The god, the protector of the seasons, knows of my seasons². I (do) not (know another) lord but him who attains (for us) this wealth.

4. Who, O Agni, are thy fetterers to (fetter) the impostor¹? What brilliant guardians were successful? Who, O Agni, drink the drink of falsehood? Who are the protectors of untrue speech?

5. These friends of thine, O Agni, turning themselves from (thee)¹, they who had been kind, have become unkind. They have harmed themselves by their own speeches, uttering wrong words to the righteous.

6. He who magnifies thy sacrifice, O Agni, by adoration, and serves¹ the *Rita* of the red bull: may a large, good dwelling come to him, to the offspring of the advancing Nahusha.

NOTES.

The same *Rishi*; the metre is Trishtubh.—No verse of this hymn occurs in the other *Samhitâs*.

Verse 1.

Note 1. The genitive *ritásya* seems to depend on *vríshne*, not on *mánma*. On the connection of Agni with the *Rita*, see Bergaigne, III, 229 seq.; H.O., Religion des Veda, 201.

Verse 2.

Note 1. A bad demon.

Note 2. Of Agni.

Verse 3.

Note 1. I think that *návyah* stands for *návyasah*. Thus Ludwig translates: ‘des neuen liedes.’ It seems evident that it is not the nominative of *návya*, ‘praiseworthy’ (Böhtlingk-Roth, Grassmann).

Note 2. Probably we ought to read *ritapá ritánâm*. Cf. IV, 23, 4. *deváh bhuvat návedâh me ritánâm*, and see III, 20, 4, note 1 (above, p. 282). The translation will be: ‘The god, the protector of *Rita*, knows of my (deeds of) *Rita*.’

Verse 4.

Note 1. Or *ripávah?* ‘Who, O Agni, are the impostors who fetter thee?’

Verse 5.

Note 1. On *víshunâh*, compare V, 34, 6: *ásunvatah víshunâh sunvatâh vridhâh*.

Verse 6.

Note 1. The second verse (*ritám sapâmi arushásya vríshnâh*) shows with evidence that for *sá pâti* we ought to read *sápâti* (see Roth, Kuhn’s Zeitschrift, XXVI, 49, and compare on the expression *ritam sap*, Geldner, Vedische Studien, II, 135).

MANDALA V, HYMN 13.

ASHTAKA IV, ADHYĀYA 1, VARGA 5.

1. Praising we call¹ thee ; praising let us kindle¹ thee, Agni, praising, for thy help.

2. Desirous of riches, we devise to-day an effective song of praise, of Agni the heaven-touching god¹.

3. May Agni take pleasure in our prayers, he who is the *Hotri* among men. May he sacrifice¹ to the divine host.

4. Thou, O Agni, art widely extended, the gladly accepted, desirable *Hotri* ; through thee they spread out the sacrifice.

5. The priests make thee grow, O Agni, the greatest acquirer of wealth, the highly praised one. Bestow thou on us abundance of heroes.

6. Agni ! Thou encompassest the gods as the felly (encompasses) the spokes (of a wheel). Thou strivest¹ for brilliant wealth.

NOTES.

The same *Rishi*. The metre is Gâyatrî.—Verse 2=MS. IV, 10, 2 (cf. TS. V, 5, 6, 1). Verses 2-4=SV. II, 755-757. Verse 4=TB. II, 4, 1, 6; MS. IV, 10, 2. Verse 5=TS. I, 4, 46, 3; MS. IV, 11, 4. Verse 6=TS. II, 5, 9, 3. As the Sâma-veda forms a *Trika* of the verses 2-4, not 1-3 or 4-6, we have here an instance of those liberties which the arrangers of the Sâma-veda not unfrequently took with regard to the Rig-veda text (see H. O., *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXVIII, 469

seq.) ; we have no reason, in such a case, to resort to such an expedient as changing the traditional order of verses in the Rig-veda text.

Verse 1.

Note 1. We have first the indicative, then the optative.

Verse 2.

Note 1. *Divisprisah* no doubt is genitive sing. referring to Agni, not nominative pl. referring to the worshippers.

Verse 3.

Note 1. Ludwig is right in observing here : ‘eigentlich er spreche die yâgyâs als einladung für die götter.’

Verse 6.

Note 1. On *riñgase*, comp. Bartholomae, Indogerma-nische Forschungen, II, 281 ; Neisser, Bezzenger's Bei-träge, XX, 59. I take the form here as 2nd singular.

MANDALA V, HYMN 14.

ASHTAKA IV, ADHYÂYA 1, VARGA 6.

1. Awaken¹ Agni by thy song of praise, kindling (him) the immortal one. May he place our offerings among the gods.

2. Him, the immortal god, the mortals magnify at their sacrifices, the best sacrificer among the tribe of men.

3. Him indeed they all magnify, the god, with the (sacrificial) ladle that overflows with ghrita, Agni, in order that he may bear the oblation.

4. Agni when born has shone, killing the Dasyus, (killing) darkness by light. He has found the cows, the waters, the sun¹.

5. Worship Agni, the sage who should be magnified, whose back is covered with ghrita. May he come and hear my call¹.

6. They have made Agni grow by ghrita, him who dwells among all tribes, and by longing, eloquent praises.

NOTES.

The same *Rishi* and metre.—Verse 1=TS. IV, 1, 11, 4; MS. IV, 10, 1; VS. XXII, 15. Verse 3=TS. IV, 3, 13, 8; MS. IV, 10, 1. Verse 4=MS. IV, 10, 2.

Verse 1.

Note 1. We have no reason and, unless we write bodhayâ, no right for taking bodhaya as an equivalent of bodhayâni (Ludwig).

Verse 4.

Note 1. Agni is considered here, as is done frequently, as the performer of deeds which properly belong to Indra (see H. O., Religion des Veda, 98 seq.). Indra is the conqueror of the cows and of the waters ; as to the sun, it may be said of both gods with the same right that they have acquired it for mankind (Religion des Veda, 110 seq. ; 150 seq.).

Verse 5.

Note 1. Although me can be accusative (Pischel, Zeitschrift der Deutschen Morgenländischen Gesellschaft, XXXV, 714 seq.), I have no doubt that it is here genitive, and depends on hávam. Cf. II, 24, 15. véshi me hávam ; X, 61, 4. vítám me yagñám.

MANDALA V, HYMN 15.

ASHTAKA IV, ADHYĀYA 1, VARGA 7.

1. I bring a prayer to the worshipper, the renowned sage, the glorious, ancient one. Agni is the highly gracious Asura, taking his seat in *ghrita*, the holder of wealth, supporting goods.

2. By *Rita* they have supported the supporting *Rita*, near the powerful (performer)¹ of sacrifice, in highest heaven, the men who sit² on the supporting support of the sky, and who with born (men) attained to the unborn.

3. Dispelling anguish¹ they spread out for the ancient one² his bodies³, mighty vital power, difficult to overcome. May he, the new-born, traverse the spaces. They have stood round him as round an angry lion.

4. When thou carriest, spreading out, man after man like a mother, for their nourishment and for their sight, when thou growest old¹ assuming life after life, thou goest around by thyself in manifold shapes.

5. May gain protect now the boundaries of thy strength, the wide, firmly supporting milkstream¹ of wealth, O god ! Putting down thy foot in secret like a thief², thou hast enlightened and freed Atri for the sake of wealth mightily³.

NOTES.

The *Rishi* is Dharuna Āṅgirasa (cf. dharúnah vásval
agníh, verse 1; ritám dharúnam, diváh dhárman dharúne,
verse 2; dógham dharúnam, verse 5); the metre, Trishtubh.
—No verse of this hymn occurs in the other *Samhitâs*.

Verse 2.

Note 1. It may be asked whether sâkâ, beside its meaning ‘the powerful (helper),’ may also mean ‘the power.’ This would suit very well, V, 30, 10. sám tâk (scil. gâh) índrah asrigat asya sâkaíh; VI, 19, 4. tám vaḥ índram katínam asya sâkaíh ihá nûnám vâgayántah huvema. The translation then would be: ‘by the power of sacrifice.’ Böhtlingk-Roth conjecture sâke.

Note 2. I believe that sedúshaḥ stands for the nominative, cf. devâḥ ábibhyushaḥ, I, 11, 5; S. B. E. XXXII, p. 28. This sedúshaḥ led on to a second accusative standing for the nominative, nr̥ñn.—The men sitting on the support of the sky seem to be the forefathers who have established the universal laws, the Angiras.

Verse 3.

Note 1. I consider amhoyúvaḥ as nom. plur. masc., but it may also be gen. sing. masc., or acc. plur. fem., as an epithet either of Agni or of his tanvâḥ.

Note 2. The ancient one (pûrvyâ) seems to be Agni (cf. verse 1).

Note 3. Cf. VI, 46, 12. yátra sûrâsaḥ tanvâḥ vitanvaté.

Verse 4.

Note 1. I think, like Ludwig, that garasc should be accented.

Verse 5.

Note 1. These are accusatives.—Cf. on this passage, Pischel, Vedische Studien, I, 39 seq.

Note 2. Cf. H. O., Prolegomena, p. 73.

Note 3. Cf. VI, 1, 2. mahâḥ râyé kitâyantaḥ. — See Geldner, Ved. Studien, I, 268.

MANDALA V, HYMN 16.

ASHTAKA IV, ADHYÂYA 1, VARGA 8.

1. Sing¹ (a song that gives) mighty vital power, to the light, to god Agni, whom the mortals have placed in front² like Mitra by their praises³.

2. For he, Agni, the Hotri of men, day by day, in the arms of Daksha, discloses the offering in the due way, as Bhaga¹ (discloses) a treasure.

3. (We abide[?]) in his praise, the liberal (god's), in his friendship, the mightily brilliant one's, in whom, the loudly roaring Aryan, all (beings) have put together their strength.

4. For verily, O Agni, (thou belongest[?]) to them¹ through thy bounteousness² in (bestowing) abundance of heroes. Him indeed, the vigorous one, his glory the two worlds could not encompass³.

5. Now then, Agni, come hither and, being praised, bring treasure¹ to us who, we ourselves and our liberal givers, may acquire welfare together. And help us to grow strong in fights.

NOTES.

The *Rishi* is Pûru Âtreya (cf. 17, 1); the metre Anush-tubh (verse 5, Pañkti). This hymn and V, 17 are parallel hymns; the concluding words of both are identical (see also V, 9, 7; 10, 7).—Verse 1 = SV. I, 88.

Verse 1.

Note 1. Árkâ may be first or second person.

Note 2. Dadhiré puráḥ: they have made him their Purohita.

Note 3. Comp. above, V, 9, 6.

Verse 2.

Note 1. On Bhaga, the divine Bestower or Dispenser of riches, cf. Herbert Baynes. The Biography of Bhaga (Actes du huitième Congrès intern. des Orientalistes, Sect. II, fasc. 1, pp. 83 seq.).

Verse 4.

Note 1. To them, i. e. the Maghavans. Compare below, 18, 3. 4.

Note 2. Mamhánā seems to be instrumental. Comp. 10. 2; 18, 2.

Note 3. Agni is himself yahvá; so ná cannot be the comparative particle, but it must be the negation. Similarly it is said in II, 16, 3 that Heaven and Earth cannot encompass the indriya of Indra; cf. also X, 27, 7.

Verse 5.

Note 1. Váryam seems to depend on á bhara. With the whole phrase compare the first Pâda of V, 17, 5.

MANDALA V, HYMN 17.

ASHTAKA IV, ADHYÂYA 1, VARGA 9.

1. May the mortal truly by sacrifices, O god, (magnify) the stronger one for help; may the Pûru, when good service has been performed, magnify Agni (and thereby draw him) hither for his aid.

2. For thou art manifestly considered as his (i. e. Agni's) disposer, highly brilliant by thyself¹: (magnify then Agni who is) a firmament of bright splendour, lovely beyond² thought³.

3. (It is) yonder (sun?) who verily has been yoked by his (i. e. Agni's) light¹ through the impetuous speech²—(by the light of Agni) whose flames mightily shine as if (they were made to shine) by the sperm of heaven³.

4. Through his, the wise one's, insight there is wealth on his, the wonderful (Agni's), chariot. And Agni is praised, he who is to be invoked among all peoples.

5. Now indeed our liberal lords have manifestly attained¹ treasure. Offspring of vigour! Protect us for the sake of victory! Help us to welfare! And assist us to grow strong in fights!

NOTES.

The same *Rishi* and metre.—No verse occurs in the other *Samhitâs*.

Verse 2.

Note 1. I have translated the text in its traditional form, which I think is correct. On the vocative *vidharman*, comp. Delbrück, Altindische Syntax, p. 106. One could think, however, of reading *vídharmā* as a locative, and *sváyasastare*, and of considering *mányase* as a first person, like *arkase*, &c.: ‘For in his extension, brilliant by itself, I manifestly comprehend that firmament,’ &c.

Note 2. Cf. VIII, 72, 3. *antáh ikkhanti tám gáne rudrám paráh manisháyâ*. ‘Ueber alle Vorstellung hinaus.’ Ludwig.

Note 3. If we read *sváyasastaraḥ*, *vídharmā*, and explain *mányase* as second person, the following translation of this difficult verse may be attempted: ‘Thou art manifestly, indeed, considered as very brilliant by thyself in its (the firmament’s) extension: that firmament of bright splendour (I praise), lovely beyond thought.’ It is not very probable, however, that *ásya* should refer to anything else but Agni.

Verse 3.

Note 1. Sâyana, whom Ludwig follows, very probably is right in interpreting *asáu* as the sun.—On the Sandhi, compare Roth, Zeitschrift der Deutschen Morgenländ. Gesellschaft, XLVIII, 679.

Note 2. Through the sacred spell, by which the sun is made to rise through the kindling of the fire.—Cf. VIII, 17, 15. *tugáḥ . . . grībhā*.

Note 3. Does this mean that Agni’s flames shine like lightning which receives its light from the waters of the cloud, the sperm of heaven? Cf. IX, 74, 1, where it is said of the Soma mixed with water: *diváḥ rétasā sakate*.

Verse 5.

Note 1. I think that *sakanta* should be accented, because it is connected with *hí*.

MANDALA V, HYMN 18.

ASH TAKA IV, ADHYÂYA 1, VARGA 10.

1. May Agni, beloved of many, the guest of the house¹, be praised in the morning, the immortal who delights² in all offerings among the mortals.

2¹. To Dvita who by the liberal power of his dexterousness carries away injury², this praiser of thine, O immortal, prepares Soma in the due way.

3. I call for your sake Him who flames through long life, with the speech that belongs to the liberal patrons¹ whose chariot moves uninjured, O giver of horses²;

4. And in whom (dwells) brilliant thought, who guard the hymns of praise in their mouth, (whose) sacrificial grass is spread in the realm of the sun: they have invested themselves with glory.

5. On the liberal patrons who have given me fifty horses for my song of praise¹, bestow brilliant, mighty, high glory, O Agni; on those men (bestow glory) with (valiant) men, O immortal!

NOTES.

The *Rishi* is *Mṛiktaवâhas* Dvita Ātreya (see verse 2); the metre is the same.—Verse 1=SV. I, 85. Verse 5=TB. II, 7, 5, 2.

Verse 1.

Note 1. *Visâh . . . átithih*: cf. above, V, 3, 5.

Note 2. On ran with the accusative, compare Gaedicke, p. 76.

Verse 2.

Note 1. Compare on this verse Macdonell, Journal Roy. As. Soc., 1893, p. 463 seq.

Note 2. Dvita, who seems to be identified with Agni, is, in the same way as Trita (see Bloomfield, Proceedings Amer. Or. Soc., March, 1894, p. cxix seqq.), supposed to take away human sin and all sorts of mischief and misfortune (cf. VIII, 47, 16. *Tritáya ka Dvitáya ka úshah dushvápyam vaha*). Thus he is invoked here as carrying away *mriktá*, i.e. injury.

Verse 3.

Note 1. The speech of the priest belongs to the sacrificer who has engaged him.

Note 2. This seems to be Agni, with an evident allusion to the human giver of horses (see verse 5).

Verse 5.

Note 1. Sadhástuti seems to be instrumental. Cf. Laman, p. 381.

MANDALA V, HYMN 19.

ASHTAKA IV, ADHYÂYA 1, VARGA 11.

1. They are born for retirement¹. Out of the cover he² has shone forth, being a cover himself. In the lap of the mother he looks about³.

2. Causing him to discern (the pious and the impious?), they have sacrificed. With unwinking eyes they protect his manly power. They have penetrated into the firm stronghold¹.

3. The people of Svaitreya¹, his clans, have thriven brilliantly. Brihaduktha with a golden ornament at his neck, is eager for the race as if by this honey-drink².

4. Like the dear milk of love¹—(a thing) unrelated with two (things) related²—like the gharma vessel with booty in its belly—undeceived, the deceiver of all³.

5. Sporting, O beam of light, appear to us, joined with the ash, with the wind. May those well sharpened . . . of his, standing on . . . , be sharp like . . .¹.

NOTES.

The *Rishi* is Vavri Âtreya (cf. verse 1. prá vavréh vavríh kiketa). The metre is Gâyatrî in verses 1, 2, Anushtubh in verses 3, 4, Virâdrûpâ in verse 5.—No verse occurs in the other *Saṃhitâs*.

This Sûkta seems to be anything rather than an ordinary Agni hymn. It may be a collection of verses belonging to an Âkhyâna, or of verses serving another purpose which we can scarcely hope to discover. In several parts of this

Sûkta I must content myself with translating the words without being able to elucidate the poet's meaning.

Verse 1.

Note 1. I translate the noun *avasthâ* in accordance with the Vedic meaning of the verb *ava-sthâ*. Possibly it means the secret parts, cf. *avastha*, AV. VII, 90, 3 (B.-R.). Ludwig translates: 'Ein zustand erzeugt einen andern,' and paraphrases, 'Nur zustände und formen, gestalten lernen wir kennen, das wesen des gottes bleibt uns verborgen.' This seems too modern. Prof. Max Müller proposes: 'The remnants (afterbirth) have been brought forth. Skin has shone forth from skin.'—On the question who are the beings 'born for retirement,' I do not venture any conjecture.

Note 2. Is Agni meant?

Note 3. Cf. X, 5, 1. (*Agnîh*) *asmât hridâh bhûriganmâ ví kashte.*

Verse 2.

Note 1. The meaning seems to be that the worshippers (possibly the first worshippers, the *Aṅgiras*), by discovering Agni and by worshipping him, have conquered the hostile strongholds.

Verse 3.

Note 1. *Svaitreya* is mentioned as a victorious hero also in I, 33, 14.

Note 2. Does this phrase allude to the rite of offering, at the *Vâgapeya* sacrifice, to the horses that were going to run the sacred race, a *naivâra karu*? In the Mantras connected with this rite the words occur: 'Drink of this honey-drink' (*asyá mádhvaḥ pibata*). See Rig-veda VII, 38, 8; Taittirîya Samhitâ I, 7, 8, 2; Weber, Ueber den *Vâgapeya*, p. 30.

Verse 4.

Note 1. The *retas*?

Note 2. Does this refer to an offering or the like, composed of two substances related among each other (such as

milk and butter), and a third substance unrelated (such as rice)? Of course all this is absolutely uncertain.

Note 3. Is this Agni?

Verse 5.

Note 1. The meaning of *dhrishág*, *vakshī*, *vakshanesthā* is unknown.—On the first hemistich of this verse, compare Pischel, *Vedische Studien*, II, 54.

MANDALA V, HYMN 20.

ASHTAKA IV, ADHYĀYA 1, VARGA 12.

1¹. Whatever good, O Agni, best acquirer of gain, thou thinkest (fit), praise thou ² that (good), which is celebrated in songs, among the gods as our share.

2. They, Agni, who do not set into motion for thee (prayers or offerings), when grown full of mighty strength¹, turn away to encounter the hatred and the tricks of him who follows another (i. e. a wrong) law ².

3. We choose thee as our *Hotri*, Agni, the giver of skill; offering delight (to thee) we call with our prayer (thee), the foremost at the sacrifices.

4. So that we, O strong one, (may be ready) for thy favour, for wealth and *Rita*, O highly wise one: thus may we day by day rejoice¹ with cows and rejoice with heroes.

NOTES.

The *Rishi* is Prayasvanta Ātreya (cf. verse 3. prāyasvantah havāmahe), the metre Anushtubh, verse 4 Pañkti.—Verse 1=VS. XIX, 64.

Verse 1.

Note 1. Professor Max Müller proposes to read vāgasā-tamam, as in IX, 98, 1. Pischel (Vedische Studien, I, 200) translates this verse: ‘O Agni, das rühmenswerte Gut, das du für geeignet hältst, das preise du zugleich mit unsern Liedern (no gîrbhîr yûgam) den Göttern an (diis vendita).’ He explains: ‘Agni soll den Göttern Gut bringen und sie

veranlassen, es den Menschen für die Lieder zu schenken.' I cannot follow Pischel's theory about the identity of the roots *pan* and *pan* (comp. about *pan* the quotations collected by Bartholomae, Indogermanische Forschungen, III, 180); and the paraphrase 'diis vendita' seems inadmissible to me. I differ from Pischel, besides, in the interpretation of *yúgam*; cf. *rayím . . . yúgam*, IV, 37, 5; *rāyā* *yugā*, VII, 43, 5; 95, 4.

Note 2. Neisser, Bezzenger's Beiträge, XX, 55, explains *panayā* as standing for *panayāma*, and compares V, 56, 2 (?).

Verse 2.

Note 1. On *vridh* with the genitive, compare Delbrück, Altindische Syntax, p. 158; Macdonell, Journal Roy. As. Soc., 1893, p. 433. Grassmann's conjecture *vriddhā(v)* is a failure.

Note 2. With the second hemistich compare VS. XXXVIII, 20 (*Satapatha Brâhmaṇa* XIV, 3, 1, 9); TÂr. IV, 11, 4 (cf. V, 9, 7).

Verse 4.

Note 1. Syâma stands, as the accent shows, in an independent clause. Prof. Max Müller proposes to change the accent: 'So that we . . . may for thy favour, for wealth and *Rita* day by day rejoice with cows.'

MANDALA V, HYMN 21.

ASHTAKA IV, ADHYÂYA 1, VARGA 13.

1. Let us lay thee down, as Manus did. Let us kindle thee, as Manus did. O Agni Aṅgiras, sacrifice to the gods for the worshippers of the gods as (thou didst) for Manus.

2. For thou, O Agni, art kindled, highly pleased, among human people. To thee the (sacrificial) ladles proceed in due order, O well-born one who drinkest butter.

3. Thee all the gods unanimously have made their messenger. Serving thee, O sage, they magnify at the sacrifices (thee) the god.

4. Let the mortal magnify for your sake Agni, the god, with worship as is due to the gods. Being kindled, O brilliant one, shine! Sit down in the abode¹ of *Rita*; sit down in the abode¹ of herbs².

NOTES.

The *Rishi* is Sasa Âtreya (cf. verse 4); the metre is the same.—Verse 1 = TB. III, 11, 6, 3.

VERSE 4.

Note 1. Literally ‘in the womb.’

Note 2. On *sasá*, see III, 5, 6, note 2. Is the abode (or womb) of the herbs the Barhis? ‘Is it *satyasya*?’ M.M.

MANDALA V, HYMN 22.

ASHTAKA IV, ADHYÂYA 1, VARGA 14.

1. Lo, Visvasâman! Like Atri sing to him who purifies with his flames, to the Hotri who should be magnified at the sacrifices, most delightful in the clan.

2¹. Lay down Agni Gâtavedas, the god, the priest. May the sacrifice which best encompasses the gods, proceed to-day in due order.

3. We, the mortals, approaching thee, the attentive-minded god, for thy help, have thought of thy desirable aid.

4. Agni, be intent on this—on this our word¹, O strong one. As such, O strong-jawed² lord of the house, the Atris strengthen thee by their praises; the Atris beautify thee by their prayers.

NOTES.

The *Rishi* is Visvasâman (see verse 1); the metre is the same.—No verse of this hymn occurs in the other *Samhitâs*.

Verse 2.

Note 1. With this verse compare below, V, 26, 7. 8.

Verse 4.

Note 1. The verb *kit* stands here first with the genitive *asyâ*, then with the accusative *idám vákah*.

Note 2. Compare vol. xxxii, p. 301 (II, 34, 3, note 3).

MANDALA V, HYMN 23.

ASHTAKA IV, ADHYÂYA 1, VARGA 15.

1. Agni, bring hither, through the power of thy splendour, powerful wealth which may manifestly prevail over all tribes in the (contests for) booty.

2. O powerful Agni! Bring hither that wealth powerful in battles. For thou art the true, wonderful giver of booty rich in cows.

3. For all men who have spread out the sacrificial grass, unanimously ask thee, the beloved Hotri in the seats (of sacrifice), for many boons.

4. For he who dwells among all tribes, has invested himself with power against assault¹. Agni! In these dwelling-places shine to us richly, O bright one, shine brilliantly, O purifier!

NOTES.

The *Rishi* is Dyumna Visvakarshani Âtreya (cf. verse 1); the metre is the same.—Verses 1-2=TS. I, 3, 14, 6-7.

Verse 4.

Note 1. Is abhímâti (abhímâti?) a dative? Should we read abhimâti-sahâh (cf. X, 83, 4) as a compound: ‘he has been established as the conqueror of assaults.’

MANDALA V, HYMN 24.

ASHTAKA IV, ADHYĀYA 1, VARGA 16.

1. Agni, be thou our nearest (friend) and our kind, protecting guardian.
2. Agni is Vasu, renowned as Vasu (or, renowned by goods). Obtain, (and) bestow (on us), most brilliant wealth ¹.
3. Listen to us then; hear our call; deliver us from every harmful man.
4. We entreat thee now, O brightest, shining (Agni), for thy grace, for our friends.

NOTES.

The *Rishis* are the Gaupāyanas or Laupāyanas, Bandhu (verse 1), Subandhu (verse 2), Srutabandhu (verse 3), Viprabandhu (verse 4). The metre is Dvipadâ Virâg.— Verses 1, 2, 4, 3 = VS. III, 25–26. Verses 1, 4, 2, 3 = MS. I, 5, 3. Verses 1, 2, 4 = SV. II, 457–459; VS. XV, 48; XXV, 47. Verses 1, 4, 2 = TS. I, 5, 6, 2–3; IV, 4, 4, 8. Verse 1 = SV. I, 448.

Verse 2.

Note 1. The accusative dyumáttamam rayím seems to depend both on ákkhâ nakshi and on dâh. I cannot find any reason for preferring the reading of SV. and TS. dyumáttamah (Ludwig).

MANDALA V, HYMN 25.

ASHTAKA IV, ADHYÂYA 1, VARGA 17-18.

1. Address thy song¹ for your sake to the god Agni, for his help. He is our Vasu. May the son of the dawns(?)² give us (wealth). May the righteous one help us across our enemies.

2. He is the true one, whom the men of old, whom the gods have kindled, the *Hotri* with the delightful tongue, rich in splendour with glorious shine.

3. As such, with thy widest thought and with thy best favour, shine wealth on us, excellent Agni, for our beautiful praises¹.

4. Agni reigns among the gods, Agni among mortals, entering among them. Agni is the carrier of our offerings. Serve ye Agni with prayers!

5. Agni gives to the worshipper a son most mightily renowned, a knower of mighty spells, most excellent, unconquered, who brings renown to his lord¹.

6. Agni gives a good lord who is victorious in battles with his men; Agni (gives) a steed, swiftly running, victorious (in races), unconquered.

7. Sing mightily to Agni the (song) which may best bring him (to us), O (god) rich in splendour¹! From thee (proceeds) wealth (mighty) like a buffalocow²; from thee proceed gains.

8. Thy brilliant flames resound mightily like the pressing-stone (of the Soma)¹. And thy roaring arose like thunder by itself from heaven².

9. Thus we have paid homage, desirous of goods, to powerful Agni. May he, the highly wise one, help us, as with a ship, across all enemies.

NOTES.

The *Rishis* are the Vasûyavaḥ Âtreyâḥ (cf. verse 9); the metre is Anushtubh. Verse 5=MS. IV, 11, 1. Verse 6 = MS. IV, 11, 1. Verse 7=SV. I, 86; VS. XXVI, 12; TS. I, 1, 14, 4. The Sûkta consists of hymns of three verses each.

Verse 1.

Note 1. On gâsi, comp. Neisser, Bezzenger's Beiträge, XX, 70, note 1; Bartholomae, Indogermanische Forschungen, II, 278, 283.

Note 2. *Rishûnâām*: comp. above, I, 127, 10, note 5.

Verse 3.

Note 1. On suvriktí, comp. above, II, 4, 1, note 1.

Verse 5.

Note 1. I.e. to his father? Or to his patrons?

Verse 7.

Note 1. This vocative very probably refers to Agni.

Note 2. Or 'like a king's consort'? It may be doubted whether the difference of accent (máhishî and mahishî) holds good for the Rig-veda.—Comp. on máhishîva, Roth, Zeitschr. der Deutschen Morgenländ. Gesellschaft, XLVIII, 680.

Verse 8.

Note 1. Brihat is not the name of the Sâman; cf. X, 64, 15 (100, 8). grâvâ yâtra madhu-sút ukyâte brihât. Comp. Hillebrandt, Vedische Mythologie, I, p. 153.—The singular ukyate is explained by the connection with grâvâ.

Note 2. With the last Pâda comp. the conclusion of V, 52, 6 (vol. xxxii, p. 312).

MANDALA V, HYMN 26.

ASHTAKA IV, ADHYÂYA 1, VARGA 19-20.

1. Agni, purifier! With thy splendour, with thy delightful tongue, O god, bring hither the gods and perform the sacrifice.

2. Thee therefore we approach, who swimmest in *ghrita*¹, O (god) with brilliant light, thee of sun-like aspect. Bring hither the gods that they may feast.

3. Let us kindle thee, O sage, the brilliant offerer of feasts (to the gods), O Agni, the mighty (god) at the sacrifice.

4. Agni, come hither with all the gods to the gift of the offering. We choose thee as our *Hotri*.

5. Bring to the sacrificer who presses (*Soma*), Agni, abundance of heroes. Sit down on the sacrificial grass together with the gods.

6. Being kindled, Agni, conqueror of thousandfold (wealth), thou makest the ordinances (of the world) thrive, the praiseworthy messenger of the gods.

7¹. Lay down Agni *Gâtavedas*, the carrier of offerings, the youngest, the god, the priest.

8. May the sacrifice which best encompasses the gods, proceed to-day in due order. Spread the sacrificial grass that (the gods) may sit down on it.

9. May the Maruts, the Asvins, Mitra and Varuna sit down on this (sacrificial grass), the gods with all their folk.

NOTES.

The same *Rishis*. Metre, Gâyatrî. Verses 1-3=SV. II, 871-873. Verse 1=TS. I, 3, 14, 8; 5, 5, 3; IV, 6, 1, 2; MS. I, 5, 1; II, 10, 1; IV, 10, 1; VS. XVII, 8. Verse 3=TS. I, 1, 11, 2; VS. II, 4; comp. MS. I, 1, 12. Verse 7=MS. IV, 11, 1.

As V, 26, this Sûkta also consists of *Trika* hymns.

Verse 2.

Note 1. Comp. above, IV, 2, 3, note 1.

Verse 7.

Note 1. With verses 7 and 8, compare above, V, 22, 2.

MANDALA V, HYMN 27.

ASHTAKA IV, ADHYĀYA 1, VARGA 21.

1. The good lord has presented me with two oxen together with a car, the most brilliant Asura among the liberal givers¹. Tryaruna, the son of Trivri-shan, O Agni Vaisvânara², has distinguished himself by (his gift of) ten thousand (cows?)³.

2. To him who gives me one hundred¹ and twenty cows and two fallow steeds, harnessed and well-yoked, to Tryaruna grant thy protection, Agni Vaisvânara, who art highly praised and grown strong.

3. Thus, O Agni, desiring thy favour¹, Trasadasyu² (sings) for the ninth time³ to thee the youngest (god)—Tryaruna who responds to my, the strong-born's, many hymns with (the gift of) a yoked (chariot)⁴—

4¹. Who may thus announce me² to Asvamedha the liberal (prince): may he give to him who with his verse strives for gain; may he give to him who lives in the *Rita* for (acquiring) wisdom³—

5. Asvamedha whose gifts, a hundred speckled bulls, delight me like Soma juices with threefold admixture¹.

6. Indra-Agni! Bestow on Asvamedha, the giver of a hundred (bulls), abundance of heroes and mighty royal power, like the never-ageing Sun in heaven.

NOTES.

The *Rishis* are Tryaruna Traivrishna, Trasadasyu Pauruktsya, and Asvamedha Bhârata, or, according to others, Atri alone. The metre is Trishubh in verses 1-3, Anushubh in verses 4-6.

The position of this Sûkta shows that it is a later addition to the original collection.

Verse 1.

Note 1. With Delbrück, Grassmann, von Bradke (Dyaus Asura, p. 67) I read maghónâm instead of maghónah. Cf. III, 3, 4. ásurah vipah-kítâm.

Note 2. On the invocation of Agni in Dânastutis, comp. H. O., Zeitschrift der Deutschen Morgenländischen Gesellschaft, XXXIX, 87.

Note 3. Geldner (Ved. Studien, I, 268) is right in observing: ‘Hier ist unter sahasrâni eine bestimmte Geld- oder Wertsumme zu verstehen,’ and in adding that it is not necessary that such a sum consisted in cows.

Verse 2.

Note 1. On satâ, ‘one hundred,’ compare Delbrück, Altindische Syntax, p. 82.

Verse 3.

Note 1. Cf. X, 148, 3. sumatím kakânâh.

Note 2. That is, very probably, a descendant of Trasadasyu.

Note 3. I do not adopt Sâyaña’s explanation navamam = navatamâm, though I do not know what the number ‘nine’ means here. Ludwig is absolutely right in observing ‘dass man eben hier, wo es sich um specielle concrete, uns aber sonst her nicht bekannte verhältnisse und ereignisse handelt, eben sich bescheiden muss, nichts

zu wissen.'—Prof. Max Müller believes that *navishtâya* makes *navamam* for *navatamam* excusable : 'to the newest god the newest song.'

Note 4. Sâyana supplies to *yuktena*, not *rathena*, but *manasâ*.

Verse 4.

Note 1. I do not think that Ludwig is right in believing that with verse 4 a new, independent section begins.—Comp. on this verse, vol. xxxii, p. 304 (II, 34, 7, note 3).

Note 2. *Me* may be accusative, as it frequently is. Should it be a dative, we should have to translate : 'Who may tell Asvamedha for my sake.'

Note 3. *Medhám* can scarcely depend on *dádat*; wisdom is not a gift which liberal princes may bestow on singers.

Verse 5.

Note 1. Of milk, curds, and barley. See Hillebrandt, *Vedische Mythologie*, I, p. 209.

MANDALA V, HYMN 28.

ASHTAKA IV, ADHYÂYA 1, VARGA 22.

1. Agni kindled has sent his light to the sky ; turned towards the dawn he shines far and wide. (The sacrificial ladle) goes forward with adoration, rich in all treasures, magnifying the gods with sacrificial food.

2. Being kindled thou reignest over immortality ; thou attendest for welfare the man who prepares the sacrificial food. He whom thou furtherest, acquires all wealth and puts in front hospitality (towards thee), O Agni¹.

3. Agni, show thy prowess for the sake of great bliss. May thy splendours be highest. Make our householdership easy to conduct¹. Set thy foot on the greatness of those who show enmity to us.

4. I adore thy beauty, Agni, who hast been kindled, who art highly exalted. A bull, brilliant art thou. Thou art kindled at the sacrifices.

5. Being kindled, Agni into whom offerings are poured, sacrifice to the gods, best sacrificer, for thou art the carrier of oblations.

6. Sacrifice into (Agni); exalt Agni, while the sacrifice is going on. Choose him for your carrier of oblations.

NOTES.

The *Rishi* is Visvavârâ Âtreyî (cf. verse 1); the metre is Trishtubh in verses 1 and 3, *Gagatî* in verse 2, Anushtubh in verse 4, *Gâyatrî* in verses 5 and 6. Verse 3=AV. VII, 73, 10; VS. XXXIII, 12; TS. II, 4, 1, 1; 5, 2, 4; MS. IV, 11, 1. Verse 5=TS. II, 5, 8, 6. Verses 5-6=TB. III, 5, 2, 3.

The Sûkta is a later addition to the original *Samhitâ*.

Verse 2.

Note 1. Should not dhatte be accented? ‘He whom thou furtherest and (who) puts in front hospitality (towards thee), O Agni, acquires all wealth.’

Verse 3.

Note 1. Cf. X, 85, 23. sám gâspatyám suyámam astu devâh. The additions to the single *Mandalas* seem, as a rule, to be of later origin than the hymns of the tenth *Mandala* (see H. O., Prolegomena, p. 265); so it may be conjectured that the author of our verse imitated that passage of the great marriage hymn.

APPENDICES.

- I. INDEX OF WORDS.
- II. LIST OF THE MORE IMPORTANT PASSAGES QUOTED
IN THE NOTES.

THE following is not (like the Index to vol. xxxii) a complete Index verborum to the hymns translated in this volume, but only an Index of all the words which can be of any importance. It contains all rare, difficult, and doubtful words, all words of any mythological importance, and especially all words about which something is said in the Notes.

Three figures refer to Mandala, hymn, and verse, a small figure to a note. If a word occurs in a note only, the passage is put in parentheses.

M. W.

I. INDEX OF WORDS.

a, demonstr. pronoun : ayā, II, 6, 2¹.
Āmsa, one of the Ādityas, II, 1, 4².
amsú, Soma shoot, IV, 1, 19.
amhab-yú, dispelling anguish, V, 15, 3¹.
amhatí, distress, I, 94, 2.
áṁhas, evil, distress, anguish, I, 36, 14; 58, 8; 9; III, 15, 3; IV, 2, 8; 9; 3, 14; 11, 6; 12, 6.
aktú, night, I, 36, 16; 68, 1; 94, 5; II, 10, 3; III, 7, 6; IV, 10, 5; áti aktú (conj. áti aktún), I, 143, 3².
aktú, ointment : aktú-bhīb agyate, III, 17, 1¹.
akrá, a racer, I, 143, 7²; 189, 7⁵; III, 1, 12¹; IV, 6, 3².
akshán, eye : satám kákshānab akshá-bhīb, I, 128, 3.
akshí, eye : diváb akshí íti, I, 72, 10¹.
ákshita, imperishable, I, 58, 5.
ákshiyamâna, inexhaustible, III, 26, 9.
agótâ, want of cows, III, 16, 5.
ágopâ, without a keeper, II, 4, 7.
Agní, fire, and god of fire, I, 1, 1, &c.; III, 2, 9²; agním-agním, I, 12, 2; agníñā agníb sám idhyate, I, 12, 6; agne agníbhīb, I, 26, 10; agním (ā vaha ágne), I, 44, 8¹; vayáb it agne agnáyab te anyé, I, 59, 1; índram agním, III, 12, 3; puríshyásab agnáyab, III, 22, 4; ágne víśvebhīb agní-bhīb, III, 24, 4; ágne índrab ka, III, 25, 4; agnáyab agnishu, V, 6, 6.
agni - gihvá, fire - tongued : agni-gihvâb, I, 44, 14.

agnídh, the Agnîdh (priest) : agnít (conj. agnít), II, 1, 2².
agni-srī, possessing the beauty of Agni, III, 26, 5¹.
ágra, summit : ripáb ágram, III, 5, 5¹; ágre, at first, I, 31, 5; in front of, I, 127, 10.
agriyá, foremost : agriyám, I, 13, 10.
agrū, virgin : agrúvah, I, 140, 8¹; III, 29, 13².
aghá, evil, I, 97, 1¹-8; 128, 5; V, 3, 7; harmful foe, I, 189, 5.
agha-yát, harmful, IV, 2, 6; 24, 3.
agha-yú, harmful, I, 27, 3¹; 147, 4; IV, 2, 9.
aghá-samsa, attacking with evil spells, IV, 4, 3; V, 3, 7.
ághnyâ, cow, IV, 1, 6.
aṅgá : yát aṅgá, whatever, I, 1, 6.
Ángiras, N. of Agni, I, 1, 6; 31, 1; 17; 74, 5; IV, 2, 15; 3, 15; 9, 7; V, 8, 4; 10, 7; 11, 6; 21, 1; gyéshtham ángirasám, I, 127, 2; ángirab-tamah, the highest Ángiras, I, 31, 2; 75, 2;—pl. the Ángiras (*Rishis*), I, 71, 2¹; IV, 3, 11¹; V, 11, 6¹;—angiravát, I, 31, 17; 45, 3; 78, 3.
akíitta, unseen, IV, 3, 1.
ákitti, folly, IV, 2, 11; thoughtlessness : ákitti-bhīb, IV, 12, 4.
akkhâvâka, a certain priest, (I, 142, 4²).
ákkhidra, flawless, I, 58, 8; II, 3, 8; III, 15, 5.
ákkhidra-ûti, whose blessings are flawless, I, 145, 3.
ákyuta, unshakeable, II, 3, 3.

ag, to drive: út ag-ate, he raises up, I, 95, 7; út ágan, they have driven out, IV, 1, 13; á agáti, may he lead, V, 2, 5; sám agáti, may he get together, V, 2, 12; agur yamub, V, 6, 10².

agá, goat, I, 67, 5¹.

agára, undecaying, never ageing, I, 58, 2; 4; 127, 5; 9; 143, 3; 144, 4; 146, 2; II, 8, 4¹; III, 2, 2; 6, 4; 8, 2; 18, 2; 23, 1; V, 4, 2.

ágasra, unwearied, I, 189, 4; III, 1, 21; 26, 7.

ágáta, unborn, V, 15, 2.

ágámi, unrelated, IV, 4, 5; V, 19, 4.

agirá, agile, I, 140, 4; III, 9, 8.

aguryá, undecaying, I, 146, 4; II, 3, 5; 8, 2; III, 7, 4; 7; aguryám (conj. aguryáb), I, 67, 1².

ágñáta-keta, with unknown design, V, 3, 11.

ágma, course, III, 2, 12.

ágman, race, I, 65, 6.

ágra, plain: brihatáb ágrán, IV, 1, 17.

añg, to anoint, I, 95, 6, &c.;—sámanagé, he has shaped, I, 188, 9; sám añgatah, II, 3, 7; trídhá sám-aktam, thrice-anointed, II, 3, 10; aktú-bhib agyate, III, 17, 1¹; añkte, he anoints himself, V, 1, 3; anakti, IV, 6, 3³.

añgí, ointment: añgí-bhib, I, 36, 13¹.

átandra, unwearied, I, 72, 7; 95, 2¹; IV, 4, 12.

atasá, brushwood, I, 58, 2; 4; II, 4, 7; III, 7, 3²; IV, 4, 4; 7, 10.

átithi, guest, I, 44, 4; 58, 6; 73, 1²; II, 2, 8; 4, 1; III, 2, 2; 3, 8; 26, 2; IV, 1, 20¹; 2, 7; V, 1, 8; 9; 3, 5; 4, 5; 8, 2; 18, 1.

atúrta, unconquered, V, 25, 5.

atripá, insatiable, IV, 5, 14.

átna, vesture, I, 95, 7.

átya, racer: átyab ná prishthám rokate, I, 58, 2¹;—I, 65, 6; 149, 3; II, 4, 4; III, 2, 3; 7; 7, 9; átyam ná sáptim, III, 22, 1¹; IV, 2, 3; V, 25, 6.

Átri, V, 2, 6; 7, 10;—pl. the Atris, V, 22, 4;—atri-vát, I, 45, 3¹; V, 4, 9; 7, 8¹; 22, 1.

átri, devourer, II, 8, 5¹.

atrín, ghoul, I, 36, 14¹; 20; 94, 9.

átha, and, I, 26, 9.

atharvá, elephant (?): atharyáb ná dántam, IV, 6, 8².

ad, to eat: ádat, I, 127, 6².

adát, having no teeth, I, 189, 5.

ádabdha, undeceivable, I, 76, 2; 95, 9; 128, 1; 143, 8; II, 9, 6²; III, 1, 6; IV, 4, 3; V, 19, 4.

ádabdhrata-pramati, protector of infallible laws, II, 9, 1¹.

adás: asaú, yonder (sun), V, 17, 3¹.

ádâhya, undeceivable, I, 31, 10; III, 11, 5; 26, 4; V, 5, 2.

Áditi, I, 94, 16; 95, 11; 98, 3; II, 1, 11; III, 4, 11; IV, 12, 4; mâtä Aditi^b, I, 72, 9;—a name of Agni, I, 94, 15¹;—Freedom, IV, 1, 20¹;—áditim urushya, IV, 2, 11³;—m., IV, 3, 8².

ádripita, undismayed, I, 143, 8; not proud, IV, 3, 3.

ádripta, never foolish, I, 69, 3.

ádeva, godless, III, 1, 16; V, 2, 9; 10.

ádeva-yu, not caring for the gods, I, 150, 2.

ádbhuta, mysterious, wonderful, I, 77, 3²; 94, 12; 13; 142, 3; 10; II, 7, 6; V, 10, 2; 23, 2;—secret, IV, 2, 12.

ádman, food, I, 58, 2.

ádri, rock, I, 70, 4¹; 71, 2; 73, 6; 149, 1; IV, 1, 14; 15; 2, 15³; 3, 11;—press-stone, III, 1, 1.

adrúh, guileless, II, 1, 14²; III, 9, 4; 22, 4.

adroghá, guileless, III, 14, 6.

ádayat, truthful, III, 29, 5.

ádvayávin, in whom is no falsehood, III, 2, 15.

ádha, then: ádha ksharanti (for adháb ksharanti?), I, 72, 10³.

ádhí, prep. with abl., on behalf of: ritát ádhí, I, 36, 11¹.

ádhí-iti, remembrance, II, 4, 8.

adhi-mánthana, the support on which the rubbing (for producing the fire) is performed, III, 29, 1².

adhivásá, upper garment, I, 140, 9.

ádhrigu, liberal, III, 21, 4¹; V, 10, 1. Adhrig? V, 7, 10¹.

ádhvan, way, I, 31, 16; 71, 9; ádhvanab deva-yánnan, I, 72, 7³.

adhvará, worship, rite, sacrifice, I, 1, 4¹; 8; 12, 7, &c.: adhvarám yaga, I, 26, 1; páti^b adhvará-nám, I, 44, 9; rágantam adh-

varāññām, I, 45, 4; yagñásya
 adhvárasya, I, 128, 4¹; adhvára-
 íva (conj. adhváré-íva), III, 6,
 10³; adhvárasya pra-netā, III,
 23, 1.
 adhvára-srī, beautifier of sacrifices,
 I, 44, 3².
 adhvári, to be as an Adhvaryu:
 adhvari-yasi, II, 1, 2.
 adhvári-yát, performing the sacrificial
 service, IV, 9, 5.
 adhvaryú, the Adhvaryu priest, I,
 94, 6; II, 5, 6; III, 5, 4; IV,
 6, 4; adhvaryú-bhib pañká-bhib,
 III, 7, 7.
 ánagna, not naked, III, 1, 6.
 ánagni-trâ, not standing under Agni's
 protection, I, 189, 3.
 ánadat, not eating, III, 1, 6.
 anantá, infinite, IV, 1, 7².
 anapa-vrigyá, interminable, I, 146, 3.
 anamivá, free from plagues, III, 16,
 3; 22, 4.
 anarván, untouched, I, 94, 2¹; un-
 attainable, II, 6, 5.
 anavadyá, blameless, I, 31, 9; 71,
 8; 73, 3.
 anavabhrá-râdhas, with gifts that can-
 not be taken away, III, 26, 6.
 ánasvat, together with a car, V, 27, 1.
 ánâkrita, whom it is not possible to
 drive to a place, I, 141, 7¹.
 ánâga, sinless, IV, 12, 4.
 anâgâb-tvá, sinlessness, I, 94, 15.
 ánâyata, unsupported, IV, 13, 5.
 anâyudhá, unarmed, IV, 5, 14.
 aniñá, feeble, I, 150, 2.
 anindrá, Indra-less, V, 2, 3.
 áni-baddha, unattached, IV, 13, 5.
 ani-bâdhá, unbounded, III, 1, 11¹.
 áníbhrish'a-tavishi, of undecaying
 strength, V, 7, 7.
 ani-mâná, immeasurable, I, 27, 11.
 ánimishat, never slumbering, I, 143, 8.
 áni-misham, with unwinking eyes,
 V, 19, 2.
 áni-mesham, unremittingly, I, 31, 12.
 anirá, sapless, IV, 5, 14.
 áni-vrita, unrestrained, III, 29, 6.
 anishañgá, without a quiver, I, 31,
 13².
 áníka, face, II, 9, 6; III, 1, 15; 19,
 4¹; IV, 5, 9¹; 15; 10, 3; 11,
 1; 12, 2; V, 2, 1.
 ánu, prep. with ablat., I, 141, 3².
 anukthá, hymnless, V, 2, 3.
 ánupa-kshita, undecaying, III, 13, 7.
 anushthú, by one's present power, I,
 95, 3.
 anushtbuyá, by one's present power,
 IV, 4, 14.
 anu-satyá, follower of truth, III, 26, 1.
 anu-svadhám, according to one's
 wont or nature, II, 3, 11; III,
 6, 9.
 áñûna, without flaw, I, 146, 1; II,
 10, 6; III, 1, 5; IV, 2, 19; 5, 1.
 áñrigu, sinful, IV, 3, 13.
 anritá, sinful, IV, 5, 5.
 áñrita, falsehood, V, 12, 4.
 anehás, unmenaced, III, 9, 1.
 antab-vidváms, knowing, I, 72, 7.
 ántama, nearest (friend), I, 27, 5;
 III, 10, 8; V, 24, 1.
 ántara, closest, I, 31, 13; nearer,
 III, 18, 2;—in the midst, I,
 44, 12.
 antáriksha, air, I, 73, 8; III, 6, 8;
 8, 8; 22, 2; IV, 14, 2; V, 1, 11.
 ánti, nigh, I, 79, 11; 94, 9.
 andhá, blind, I, 147, 3¹; 148, 5².
 ándhas, darkness, I, 94, 7.
 ándhas, sap, IV, 1, 19.
 áんな, food : sthírá ánnâ, I, 127, 4³;
 IV, 7, 10; tri-vrit ánnam, I,
 140, 2²; ánnâ, instr., IV, 7, 11¹.
 ánniyat, desirous of food, IV, 2, 7.
 anyâd-anyad, the one and the other,
 I, 95, 1.
 anyá-vrata, following another law,
 V, 20, 2.
 áp, pl. water, Waters, I, 36, 8; 95,
 3¹; 96, 1; 2; IV, 3, 12, &c.; gár-
 bhâb apâm, I, 70, 3; III, 1, 12;
 13; 5, 3; apâm nápât, I, 143,
 1²; III, 9, 1; apâm upâ-sthe,
 I, 144, 2; apâm sadhâ-sthe, I,
 149, 4; II, 4, 2; áyub apâm,
 III, 1, 5; mâtrib apâb, III,
 9, 2; ap-sú sritám, III, 9, 4; 4;
 apâm durózé, III, 25, 5; ávin-
 dat apâb, V, 14, 4¹.
 ápatya, offspring, I, 68, 7.
 áparâ-gita, unconquered, III, 12,
 9; V, 25, 6.
 ápari-vrita, uncovered, II, 10, 3.
 apasyá, bereft of sight, I, 148, 5².
 ápas, work, I, 68, 5; 69, 8²; 70, 8;
 II, 3, 6; III, 3, 3; 12, 7; IV,
 2, 14; see apás.
 apás, active, I, 31, 8; 71, 3; 95, 4;
 III, 2, 5; 7; 8, 5;—work :

apási (conj. upási), III, 1, 3³ ;
 11⁴ ; apáb (conj. ápab), III,
 6, 7².
 apasýu, ever active, I, 79, 1.
 apád, footless, IV, 1, 11.
 apárá, boundless, III, 1, 14.
 api-dhí, covering, I, 127, 7³.
 api-sarvará, approach of darkness,
 III, 9, 7².
 api-sthitá, standing on, I, 145, 4⁶.
 ápúrvya, wonderful, III, 13, 5.
 áprinat, not giving, V, 7, 10.
 ap-túr, crossing the waters, III, 27,
 11³.
 ap-túrya, crossing the waters, III,
 12, 8¹.
 Ápnavána, IV, 7, 1.
 ápnasvat, rich : ápnasvatishu urvá-
 râsu, I, 127, 6.
 ápya, living in the water, I, 145, 5.
 ápra-áyu(s), unremitting, I, 127, 5⁴.
 áprati-skuta, unrepressed, III, 2, 14.
 ápra-dripita, unconfused, I, 145, 2.
 apra-mrîshyá, not to be despised,
 IV, 2, 5.
 ápra-yukkhat, never failing, unre-
 mitting, I, 143, 8 ; II, 9, 2 ;
 III, 5, 6 ; 20, 2.
 ápra-vítâ, virgin, IV, 7, 9¹.
 apsu-sâd, dwelling in the waters,
 III, 3, 5.
 abhi-khyâ, looking at, I, 148, 5².
 abhi-gñú, on one's knees, I, 72, 5.
 abhi-dyu, striving for heaven, I,
 127, 7 ; III, 27, 1.
 abhi-pitvâ, the time of rest, I, 189,
 7²³.
 abhi-mâti, plotter, III, 24, 1; assault,
 V, 23, 4¹.
 abhimâti-sâh, victorious over hostile
 plots, II, 4, 9.
 abhi-yûg, attack, III, 11, 6 ; V, 4, 5.
 abhi-jasti, curse, I, 71, 10 ; V, 3, 7 ;
 12.
 abhisasti-kâtana, dispeller of curses,
 III, 3, 6.
 abhisasti-pâvan, protector against
 imprecations, I, 76, 3.
 abhi-srî, leading to, or striving for,
 gloriousness, I, 98, 1¹ ; 144, 6.
 abhishî, victory, V, 17, 5.
 abhishî-krít, helpful, IV, 11, 4.
 abhi-hrút, injury, I, 128, 5 ; anything
 leading astray, I, 189, 6¹.
 abhîke with abl., I, 71, 8⁴.
 abhrá, cloud, I, 79, 2.

abhrâtrí, brotherless : abhrâtárab,
 IV, 5, 5².
 ábhva, wondrous, I, 140, 5 ; mons-
 trous might, II, 4, 5.
 am, to plague : abhí ámantâ, I,
 189, 3¹.
 áma, vehemence, I, 66, 7 ; fear :
 áme dhât, I, 67, 3.
 amáti, impetuous splendour, I, 73, 2³.
 amáti, lack of thoughts, senseless-
 ness, III, 8, 2¹ ; 16, 5 ; IV, 11, 6.
 ámartya, immortal, I, 44, 1 ; 11 ; 58,
 3 ; III, 2, 11 ; 10, 9 ; II, 2 ; 24,
 2 ; 27, 5 ; 7 ; IV, 1, 1 ; 8, 1 ; 9,
 2 ; V, 4, 10.
 ámardhat, never failing, III, 25, 4.
 áma-vat, violent, impetuous, I, 36,
 20 ; IV, 4, 1.
 amítra, enemy, III, 18, 2 ; IV, 4, 4 ;
 12, 2.
 amitra-dâmbhana, deceiver of foes,
 IV, 15, 4.
 amitra-yûdh, attacking the enemies,
 III, 29, 15.
 áminat, innocent, IV, 5, 6.
 amîva-kâtana, driving away sickness :
 amîva-kâtanam, I, 12, 7.
 ámîvâ, plague, I, 189, 3 ; III, 15, 1.
 ámûra, not foolish, unerring, wise,
 I, 68, 8¹ ; 72, 2 ; 141, 12 ; III,
 19, 1 ; 25, 3 ; IV, 4, 12 ; 6, 2 ;
 11, 5.
 ámrîkta, uninjured, inviolable, III,
 6, 4 ; 11, 6 ; IV, 3, 12¹.
 amrîta, immortal (Agni), I, 26, 9¹ ;
 44, 5¹ ; 58, 1 ; 70, 4², &c.;—pl.
 the immortal gods, I, 59, 1,
 &c.;—immortality, I, 13, 5² ;
 68, 4¹ ; 72, 1¹ ; 6 ; III, 1, 14 ;
 23, 1² ; 25, 2 ; V, 3, 4 ; 28, 2 ;
 amrîtasya nâbhîm, III, 17, 4¹ ;—
 ambrosia, I, 71, 9³ ; III, 26, 7 ;
 V, 2, 3².
 amrita-tvâ, immortality, I, 31, 7 ;
 72, 9 ; 96, 6 ; V, 4, 10.
 ámrityu, immortal, III, 2, 9.
 áyas, ore, IV, 2, 17³.
 ayâ, thus, III, 12, 2.
 ayâs, never-tiring (flame), III, 18,
 2¹ ; IV, 6, 10.
 arâ, spoke of a wheel, I, 141, 9 ; V,
 13, 6.
 arakshâs, benevolent, II, 10, 5.
 áraza, stranger, V, 2, 5.
 arâni, kindling-stick, I, 127, 4¹ ; III,
 29, 2 ; V, 9, 3.

aratí, steward (?), I, 58, 7¹; 59, 2; 128, 6; 8; II, 2, 2; 3; 4, 2; III, 17, 4; IV, 1, 1; 2, 1; V, 2, 1³.
 áram, enough, I, 66, 5; dásat áram, he satisfies, I, 70, 5; readily, II, 5, 7²; 8; purú vâ áram (conj. puruváram), I, 142, 10².
 aram-krit, doing service, II, 1, 7¹.
 áravivams, niggardly, I, 147, 4; 150, 2; III, 18, 2.
 árati, malign power, II, 7, 2; III, 18, 1; 24, 1; IV, 4, 4; árátāu (conj. for arataú), V, 2, 1⁸; pl., V, 2, 6.
 aráti-yát, niggard, I, 99, 1².
 aráti-ván, malicious, I, 147, 4.
 árvan, niggard: árvanab, I, 36, 15; 16.
 arí, poor: aryáb, I, 70, 1¹; 71, 3²; 150, 1¹;—he who does not give, niggard, I, 73, 5¹; II, 8, 2; IV, 4, 6; V, 2, 12.
 arí, the Arya: aryáb, IV, 2, 12³; 18⁵.
 árisháta, uninjured, V, 18, 3.
 árishyat, unharmed: árishyantab, II, 8, 6.
 aruná, red, I, 73, 7; II, 1, 6.
 arunâ, the red (cow, or Dawn), I, 140, 13; IV, 1, 16³; 2, 16; 14, 3¹.
 árupita? IV, 5, 7¹.
 arushá, red, ruddy, I, 36, 9; 141, 8; II, 2, 8; III, 1, 4; 7, 5; 15, 3; 29, 6; IV, 15, 6²; V, 1, 5; arushá, the two ruddy horses, I, 94, 10; II, 10, 2¹; IV, 2, 3; arushásab, I, 146, 2²; IV, 6, 9; arushásya vrishnab, V, 12, 2²; 6; —árushím (conj. árushih?), I, 71, 1²; árushih, I, 72, 10⁴.
 arushá-stûpa, whose summit is red, III, 29, 3.
 árukshita, soft, IV, 11, 1.
 arepás, stainless, IV, 10, 6.
 arká, song, I, 141, 13; III, 26, 7¹; 8; IV, 3, 15; 10, 3; V, 5, 4.
 ark, to sing, praise: arkan, III, 14, 4; árkámi, IV, 4, 8; ânrikúb, V, 6, 8; árkantab, V, 13, 1; árka, V, 16, 1¹; 22, 1; 25, 7;—abhí kárám arkan, they sang triumphantly, IV, 1, 14²;—prá arkanti, III, 12, 5; prá arka, I sing, III, 13, 1¹.
 arkí, flame, I, 36, 3; 20, &c.
 arkís, flame, I^V, 7, 9; V, 17, 3.
 árna, flood: diváb árnam, III, 22, 3.
 arnavá, waving, III, 22, 2².
 árnas, wave, IV, 3, 12.
 ártha, aim, I, 144, 3²; III, 11, 3²; IV, 6, 10.
 árbha, small, I, 146, 5.
 arbhaká, little: arbhakébhyab, I, 27, 13.
 ármínî in nármínî? (I, 149, 3¹).
 aryá, Aryan, IV, 1, 7; (2, 12³; 18⁵): V, 16, 3.
 Aryamán, I, 26, 4; 36, 4; 44, 13; 79, 3; 141, 9; II, 1, 4; IV, 2, 4; 3, 5; V, 3, 2.
 arváñk: arváñkam yákshva, sacrifice and bring hither, I, 45, 10.
 árvat, horse, I, 27, 9; 73, 9; 145, 3¹; II, 2, 10; IV, 15, 6; V, 6, 1; 2.
 árvan, horse, I, 149, 3; IV, 7, 11; 11, 4.
 arhánâ, deservedly, I, 127, 6.
 árhat, worthy, I, 94, 1; II, 3, 1; 3; V, 7, 2.
 av, to protect, bless, help: ávâb, I, 27, 7; avishab, III, 13, 6, &c.
 áva: agnéb ávena for agné rávena, I, 128, 5¹.
 avadyá, disgrace, IV, 4, 15.
 aváni, course, I, 140, 5;—river, V, 11, 5.
 avamá, lowest (god), IV, 1, 5.
 ávara, later (or, nearer), I, 141, 5;—lower, II, 9, 3.
 ávásâna, not clothed, III, 1, 6.
 avástât, below, III, 22, 3.
 ava-sthâ, retirement, V, 19, 1¹.
 avasyú, desiring help, II, 6, 6.
 avitrái, helper, I, 36, 2; 44, 10; III, 19, 5.
 ávi-mat, rich in sheep, IV, 2, 5¹.
 avishyát, wishing to drink, I, 58, 2.
 avishyú, greedy, I, 189, 5.
 avíratâ, want of heroes, III, 16, 5.
 avriká, without danger, I, 31, 13;—keeping off the wolf, IV, 4, 12.
 as, to eat: prá asâna, III, 21, 1.
 asatrú, without a foe, V, 2, 12.
 asáni, thunderbolt, I, 143, 5.
 asás, cursing, IV, 4, 15.
 ásiva, unkind, V, 12, 5.
 asîrshán, headless, IV, 1, 11.
 ásman, stone (flint), II, 1, 1; III, 29, 6.

áśma-vraga, dwelling in the rock-stable, IV, 1, 13.
 áśramishtba, never tiring, IV, 4, 12.
 áśrita, not resting on (?), IV, 7, 6².
 áśva-dāvan, giver of horses, V, 18, 3².
 áśva-pesas, the ornament of which are horses, II, 1, 16.
 áśvam-ishi, winner of horses, II, 6, 2².
 Áśva-medha, N. p., V, 27, 4-6.
 áśva-rādhas, giver of horses, V, 10, 4¹.
 áśvâ, mare, III, 1, 4; 7, 2².
 asvîn, rich in horses, IV, 2, 5¹; V, 4, 11.
 Asvînau, du., the two Asvins, I, 44, 2; 8; 14; III, 20, 1; 5; 29, 6¹; IV, 2, 4; 13, 1; 15, 9; 10; V, 26, 9.
 áśvya, of the horses, I, 74, 7.
 áshâlba, invincible, III, 15, 4.
 ashtamâ, eighth (rein or priest of Agni), II, 5, 2¹.
 ashtâ-padi, eight-footed (i.e. cow with calf), II, 7, 5².
 as, to be: prâ astu, may it be foremost, I, 13, 9;—satâb ka bhâvata b ka, I, 96, 7; tvám tân sám ka prâti kâ asi, thou art united with them and equal to them, II, 1, 15.
 as, to throw: ava-ásyâ, I, 140, 10.
 ásat, nothingness, IV, 5, 14;—untrue, V, 12, 4.
 asanâ, weapon, I, 148, 4.
 asamanâ, striving apart, I, 140, 4.
 ásam-dita, unfettered, IV, 4, 2.
 ásam-mrîshtha, not cleansed, V, 11, 3.
 asaskât, not sticking together, I, 13, 6; 142, 6.
 ásasat, never sleeping, I, 143, 3.
 ásita, black, IV, 13, 4.
 ásu, vital spirit, I, 140, 8.
 ásura, the Asura, miraculous lord, II, 1, 6; III, 3, 4¹; 29, 14¹; IV, 2, 5²; V, 12, 1; 15, 1; 27, 1.
 asuryâ, mysterious power, V, 10, 2.
 ásta, stall, I, 66, 9;—home: ástam yánti, V, 6, 1.
 ásta-tâti, homestead, V, 7, 6.
 ástri, archer, I, 66, 7; 70, 11; 71, 5¹; 148, 4; IV, 4, 1.
 ástrîta, indestructible, I, 140, 8.
 áspandamâna, without trembling, IV, 3, 10.
 asmâd, pers. pronoun: asmâkam astu, may he be ours, I, 13, 10; prâ vah ïmahe, we entreat for you, I, 36, 1¹; vah untranslated, I, 66, 9¹; sâb nab, thus (give) us, II, 6, 5¹; âré asmât, IV, 11, 6¹.
 asma-drûh, he who deceives us: asma-dhrûk, I, 36, 16.
 asmadryâk, turned towards us, V, 4, 2.
 asma-yú, inclined towards us, I, 142, 10.
 asrîdh, not failing, I, 13, 9; V, 5, 8.
 ásredhat, unerring, III, 14, 5.
 asremán? III, 29, 13¹.
 ásvapnag, never sleeping: ásvapnagab, IV, 4, 12.
 áhan, day, I, 71, 2; dîrghâ áhâ, I, 140, 13; áhnab, by day, IV, 10, 5; ágré áhnâm, V, 1, 4; 5.
 áhi, snake, I, 79, 1.
 ahûryâ, not to be led astray: ahûryâb (conj. for áhûryab), I, 69, 4¹.
 áhraya, fearless, I, 74, 8; glorious, III, 2, 4.
 áhrayâna, fearless, IV, 4, 14.
 âké, near, II, 1, 10.
 á-kshita, habitable, V, 7, 7.
 ágas, sin, IV, 3, 5; 12, 4; V, 3, 7; 12.
 á-gâni, birth: tisrâb á-gâñib, III, 17, 3¹.
 át, then, I, 148, 4¹.
 á-tâni, an expander: yagnâm á-tâniib, II, 1, 10.
 átithyâ, hospitality, I, 76, 3; IV, 4, 10; V, 28, 2.
 átmân, vital breath: átmâ-iva sévab, I, 73, 2.
 á-dadi, seizer: ádat á-dadib, I, 127, 6².
 Ádityâ, IV, 1, 2; pl., the Ádityas, I, 45, 1; 94, 3; 188, 4; II, 1, 13; 3, 4¹; III, 8, 8; 20, 5.
 á-deva, godly, II, 4, 1; devâm á-devam, IV, 1, 1³.
 á-dhâya, purification, I, 141, 3³.
 á-dhrish, attack, II, 1, 9.
 ádhrâ, weak: ádhrásya, I, 31, 14².
 ânushák, in due order, I, 13, 5¹; 58, 3; 72, 7; II, 6, 8; III, 11, 1; IV, 4, 10; 7, 2; 5; 12, 3; V, 6, 6¹; 10; 9, 1; 16, 2; 18, 2; 21, 2; 22, 2; 26, 8.
 âp: pári âpa, he has won, I, 76, 1.
 Ápâyâ, N. of a river, III, 23, 4.
 ápi, companion, I, 26, 3; 31, 16; IV, 3, 13.

â-príkkhya, whose leave should be asked, I, 60, 2.
 âpya, companionship, I, 36, 12; III, 2, 6.
 âmá, raw, IV, 3, 9³.
 â-yagishta, best performer of sacrifices, II, 9, 6.
 âyasa, of iron, I, 58, 8.
 âyú, the living, I, 31, 2²; 11; 66, 1; 140, 8; 147, 1¹;—lively: âyúvab dhenávab, II, 5, 5;—Âyú, N. p., I, 96, 2²; II, 2, 8; 4, 2; IV, 2, 12¹; 18⁴₆; V, 7, 6; jámsam âyób, IV, 6, 11²; V, 3, 4²; pl., the Âyus, I, 58, 3²; 60, 3; IV, 7, 4;—n., life, III, 3, 7.
 âyudha, weapon, V, 2, 3.
 âyus, life: vísvam âyb, I, 73, 5; âyb apám, III, 1, 5²; dîrghám âyb pra-yákshe, III, 7, 1; trízi âyûmshi, III, 17, 3¹, &c.
 â-rôdhana, ascent, IV, 7, 8; 8, 2; 4. ârtanâ? I, 127, 6¹.
 ârtvigya, duty of a priest, I, 94, 6.
 ârya, the Aryan, I, 59, 2; vítab ârîb, I, 77, 3³; 96, 3.
 âvîb-rigika, (I, 44, 3¹).
 âvîb-tya, visible, I, 95, 5.
 âvîs, manifest: âvîb bhava, I, 31, 3¹; âvîb babhûtha, V, 1, 9; âvîb krimute, V, 2, 9.
 â-sás, hope: â-sásâ, IV, 5, 11¹.
 âsâ, region, V, 10, 6.
 âsinâ, old (?), I, 27, 13¹.
 âsú, swift racer, I, 60, 5; IV, 7, 11.
 âsu-âsya, plenty of swift horses, V, 6, 10.
 âsu-yâ, quickly, IV, 4, 2.
 â-suukshâni, flaming, II, 1, 1.
 âushâñâ, aspiring after, IV, 1, 13.
 âsu-héman, quick inciter, II, 1, 5³.
 âs: úpa âsate, they approach reverentially, I, 36, 7; III, 2, 6;—sam-âsate, they lie down round about, III, 9, 7.
 âs, mouth: âsâ, I, 76, 4¹; 140, 2; II, 1, 14¹; in the presence of, IV, 5, 10; manifestly, V, 17, 2; 5; 23, 1.
 âsán, mouth, I, 75, 1; III, 26, 7; V, 6, 9; 18, 4.
 âsâ, face: yâsyâ âsayâ, in whose presence, I, 127, 8.
 âsât, adv., near, I, 27, 3.
 â-sutí, drink, II, 1, 14.

âsurâ, of the Asura: gárba bâsurâ, III, 29, 11.
 âskra, united, III, 6, 4³.
 âsyâ, mouth, II, 1, 13; V, 12, 1.
 â-huta, see hu.
 â-hûrya, to be led astray: â-hûryab (conj. ahûryâb), I, 69, 4¹.

i: ayate, he proceeds, I, 127, 3⁶; yántah, corrupt for vyántab? I, 140, 13²; saním yaté, striving for gain, V, 27, 4;—âdhi ihi, think thou (of us), I, 71, 10²;—sáb nú iyate (Samhitâ : sâ nvi-yate), conj. sânu (= sâ ánu) iyate, I, 145, 1¹;—ântab iyase, thou passest between, II, 6, 7;—âpa aiyeb, V, 2, 8;—úpa â imasi, we approach, I, 1, 7;—pari-étâ, will overtake, I, 27, 8;—pra-yatí yagñé, adhvaré, while the sacrifice is going on, III, 29, 16; V, 28, 6; pra-yaí devébhyab, that the gods may come forth, I, 142, 6; éti prá, I, 144, 1²;—ná prâti-itaye, not to be withheld, I, 36, 20;—sám yanti, come together, I, 31, 10; see sam-yát.
 id, nourishing power, sacred food: ilâ kritâni, I, 128, 7; ilâb padé, I, 128, 1; II, 10, 1²; hótâram ilâb, III, 4, 3.
 ïlâ, 'Nourishment,' N. of a goddess, I, 13, 9¹; 31, 11³; 142, 9; 188, 8; II, 1, 11¹; 3, 8; III, I, 23¹; 4, 8; 7, 5; 27, 10²; V, 4, 4; 5, 8; ilâyâb padé, III, 23, 4³; 29, 4; ilâ, instr., III, 24, 2; ilâyâb putrâb, III, 29, 3³.
 ilâ-vat, rich in nourishment, IV, 2, 5.
 itâb-ûti, who from here distributes his blessings, I, 146, 2.
 iti, thus: iti krâtvâ, with this intention, IV, 1, 1¹.
 itthâ, truly, I, 36, 7; 141, 1; V, 17, 1; itthâ dhiyâ, with right thought, III, 27, 6.
 itthâ-dhî, thus minded, IV, 11, 3.
 idám, this: asmai (after the plural yé), I, 67, 8¹; asmai (verb to be supplied), I, 70, 4¹; yâdi idám, when here (all this happened), I, 79, 2³; yâdi idám, as I am here, IV, 5, 11²;

there, II, 5, 5; eshâm (conj. eshám), IV, 2, 4¹.

idâ kit-idâ kit, now-now, IV, 10, 5.

idhmá, fuel, I, 94, 4; III, 18, 3.

in : inôshi, thou drivest away, IV, 10, 7;—prá ainot, he has driven forward, I, 66, 10.

iná, strong, I, 149, 1.

índu, Soma, V, 18, 2.

Índra, I, 13, 12; 142, 4; 5; 12; 13; II, 1, 3; 3, 3; 8, 6; III, 4, 6; 11; 22, 1; 25, 4; IV, 2, 17; V, 2, 8; 3, 1; 5, 3; 11; 11, 2; índram agním, III, 12, 3.

Índrâgnî du., III, 12, 1; 2; 4-9; V, 27, 6.

Índrâvishnû du., Indra and Vishnu, IV, 2, 4.

inv, to stir up, to further: ínvati, I, 128, 5; ínvatab, I, 141, 4; invasi, I, 94, 10; 141, 10; V, 28, 2; ínvantab, III, 4, 5; invire, V, 6, 6.

íbhâ, elephant, IV, 4, 1¹.

íbhya, rich, I, 65, 7.

iva : svéna-iva, read svéna evá? I, 145, 2².

ish, to long, seek: ikkânta, I, 68, 8; ikkântab, I, 72, 2; íshub, III, 1, 2.

ish, to incite: ishé, infin., I, 71, 8³; ishâyanta mánma, they have stirred up our prayers, I, 77, 4³; ishâzi, II, 2, 9²; ishitá, III, 3, 2; 4, 3; 12, 1.

ish, food, I, 12, 11; 27, 7; 36, 11, &c.; V, 6, 1-10; ishâm netâ, III, 23, 2².

ishá, food-giving, I, 189, 8².

Ishá, N. p., V, 7, 10.

ishany: ishanyanti, they speed it hither, V, 6, 6¹.

ishay, to seek nourishment: ishâ-yanta, II, 2, 11¹.

ishirâ, vigorous, quick, I, 128, 5; III, 2, 13; 5, 4.

ishudhyát, supplicant: ishudhyaté, I, 128, 6⁴.

ishuy, to fly like an arrow, to shoot arrows (?): ishûyate, I, 128, 4².

ishu-yát, desiring food (?), I, 128, 4².

ishitáni? I, 127, 6¹.

ishtí, wish, search, I, 143, 8²; 145, 1; 148, 3; IV, 4, 7.

ishtí, sacrifice, II, 1, 9¹.

ishtí, incitement (?), IV, 6, 7².

í: prá ìmahe vah, we entreat for you, I, 36, 1¹;—á ìmahe, we implore, III, 26, 5.

íd, to magnify: íde, I, 1, 1²; 44, 4; III, 1, 15; 27, 2; 12; IV, 3, 3; 9¹; ítate, I, 36, 1; 128, 8; III, 6, 3; 10, 2; 13, 2; 27, 14; V, 1, 7; 8, 3; 9, 1; 14, 2; 3; 21, 3; ílata, I, 96, 3¹; ítte, V, 12, 6; ílita, V, 17, 1; 21, 4; ílâna, II, 6, 6; 28, 1; ílítâ, I, 13, 4¹; 142, 4¹; II, 3, 3; V, 5, 3; 7.

ílénaya, to be magnified, I, 79, 5; 146, 5; III, 27, 13; V, 1, 9; 14, 5.

ídyâ, worthy of being magnified: ídyab, I, 1, 2; 12, 3²; 75, 4; 188, 3; II, 1, 4; III, 2, 2; 5, 6; 9; 8; 17, 4; 27, 4; 29, 2; 7; IV, 7, 1; 2; V, 22, 1.

ír: íratâm, may they arise, IV, 8, 7; írayâdhyai, he shall rise up, IV, 2, 1¹;—â-íriré, they have raised, set to work, I, 143, 4; III, 11, 9; 29, 15;—ní erire, they have roused, I, 128, 8; II, 2, 3; IV, 1, 1.

ívat, like this, IV, 4, 6; 15, 5.

í, to rule: ísata, I, 36, 16; II, 7, 2; vásvab íse, I, 71, 9; yâvat íse, as far as I have power, III, 18, 3.

íshânâ, master, lord, I, 73, 9; 79, 4; 141, 3.

ísh: íshate, they flee, I, 141, 8;—á íshate, he advances, I, 149, 1².

ukthâ, hymn, litany, I, 27, 12; 71, 2; 140, 13; II, 8, 5; III, 5, 2; 13, 6; 20, 1; IV, 3, 4; 16; 6, 11; 11, 3; V, 4, 7; 6, 9; 18, 4.

ukthâvâhas, (I, 127, 8¹).

uktha-sâs, chanting litanies, IV, 2, 16.

ukthín, rich in hymns, III, 12, 5.

ukthiyâ, praiseworthy, I, 79, 12; III, 2, 13; 15; 10, 6; 26, 2; V, 26, 6.

uksh, to sprinkle: áukshan, III, 9, 9; satyám ukshan, IV, 1, 10.

uksh, to grow. See vaksh.

ukshán, bull, I, 146, 2; II, 7, 5; III, 7, 6; 7²; V, 27, 5.

ugrá, strong, mighty, I, 127, 11; III, 26, 5; IV, 2, 18³.

Ugrá-deva : ugrá-devam, I, 36, 18¹.

ukátha, hymn, I, 73, 10; 143, 6; IV, 2, 20; V, 12, 3.
 uttânâ : uttânâ, lying extended on her back, II, 10, 3¹; III, 29, 3²; V, 1, 3⁴;—nyâñ uttânâb, spread out downwards-turned, IV, 13, 5.
 uttânâ-hasta, with outstretched hand, III, 14, 5¹.
 ut-vát : ut-vátâb ni-vátâb, to the heights and to the depths, III, 2, 10.
 útsa, spring, III, 26, 9.
 udanyâ, of water, II, 7, 3.
 údyata-sruk, the sacrificer who raises the spoon, I, 31, 5.
 und, to moisten : havyám undán, II, 3, 2.
 upa-âbhrit, the bringing : ûrgâm upa-âbhriti, I, 128, 2.
 úpa-iti, approaching, supplication, I, 76, 1¹; III, 18, 1.
 upa-kshetí, follower, III, 1, 16.
 upabdî, noise produced by going, I, 74, 7¹.
 upa-mâ, high up, I, 31, 15¹.
 upamâ, likeness, (I, 31, 15¹).
 upa-mâda, enjoyment, III, 5, 5.
 upa-mít, supporting, I, 59, 1³; pillar, IV, 5, 1.
 úpara, lower, I, 79, 3⁸; 128, 3; úparâsu, in our neighbourhood, I, 127, 5²; úparasya, nearer, IV, 2, 18⁶; úparân, getting behind, II, 4, 9¹.
 upa-vaktrí, the U. priest, IV, 9, 5¹.
 upás, lap : upásî (conj. for apásî), (III, 1, 3³; 11⁴).
 upa-sâd, sitting down (reverentially), II, 6, 1¹.
 Upa-stutâ, I, 36, 10¹; 17¹.
 úpa-stuti, praise, I, 148, 2.
 upá-stha, lap, I, 95, 4; 5; pitrób upá-sthe, I, 31, 9; 146, 1; III, 5, 8; 26, 9; apám upá-sthe, I, 144, 2; mâtúb upá-sthe, III, 8, 1; 29, 14; V, 1, 6; 19, 1.
 upa-sthâyam karati, he goes to greet them, I, 145, 4³.
 úpâka, neighbouring, I, 142, 7; III, 4, 6.
 upâké, near at hand, I, 27, 6; IV, 10, 5; 11, 1.
 úpeti, see úpa-iti.
 ubh : ubdhám, closed, IV, 1, 15;—sám-ubdhám, confined, V, 2, 1¹.
 ubhâ, both : ubhâ for ubhé, I, 140, 3¹; ubhé íti toké íti tâneye, I, 147, 1³.
 ubháya, both, I, 26, 9¹; 31, 7; ubhâyân, both (kinds of men, the pious and the impious), I, 189, 7²; of both kinds (wealth), II, 9, 5¹.
 urú, wide : urú kshâyâya kakrire, I, 36, 8; urví, the wide (Earth), I, 146, 2; II, 4, 7; urú, wide space, III, 1, 11¹.
 uru-gâyâ, wide-ruling, II, 1, 3; III, 6, 4⁶; IV, 3, 7; 14, 1.
 uru-grâyas, extending over wide spaces, V, 8, 6.
 uru-vyâñk, far-reaching, V, 1, 12.
 uru-sâmsâ, widely-renowned : uru-sâmsâya, I, 31, 14.
 urushy, to guard, deliver : urushya, I, 58, 8; 9; IV, 2, 6; to keep off : áditim urushya, IV, 2, 11³; urushyât, he has escaped into wide space, III, 5, 8.
 urvârâ, field, I, 127, 6.
 Urvâsi : urvâsi, IV, 2, 18⁴.
 urviyâ, far and wide, I, 141, 5; II, 3, 5; III, 1, 18; V, 28, 1.
 ulkâ, firebrand, IV, 4, 2.
 us, see vas.
 usâdhak, eagerly burning, III, 6, 7³.
 Usíg, (Agni) the Usig (or willing one), III, 3, 7; 8; 11, 2¹; 27, 10³;—pl. the Usigs, mythical priests, I, 60, 2¹; 4; 128, 1²; 189, 7; II, 4, 5³; III, 2, 4²; 9; 15, 3²; IV, 1, 15¹; V, 3, 4.
 ush, to burn down : ushnán, II, 4, 7;—ní oshatât, burn down, IV, 4, 4.
 ush, to shine. See vas.
 ushab-bûdh, awakening with the dawn, I, 44, 1; 9; 65, 9; 127, 10; III, 2, 14; IV, 6, 8.
 ushár, dawn : usráb, gen. sing., I, 71, 2².
 ushás, dawn, I, 71, 1; 94, 5; ushásab návedâb, I, 79, 1³; vâstob ushásab, I, 79, 6; doshâ ushási, II, 8, 3; IV, 2, 8; prâti doshâm ushásam, IV, 12, 2; ushásab vi-roké, III, 5, 2; ushásab ví-ushtau, III, 15, 2; IV, 1, 5; 14, 4⁵;—Dawn, the goddess, I, 44, 1¹; 2; 8; 14; III, 17, 3¹; 20, 1; IV, 2, 15; 3, 11²; V, 1,

1; 28, 1; usháb gáráb, lover of the Dawn, I, 69, 1¹; 9; deví usháb, III, 20, 5; IV, 1, 17; 14, 3; doshám ushásam, Night and Morning, V, 5, 6;—du., náktâ ka ushásâ, I, 73, 7; ushásau, the two Dawns, Night and Dawn, I, 188, 6²; III, 4, 6¹; 14, 3; V, 1, 4;—ushásab, the Dawns, I, 44, 10; II, 2, 2; 7; 8; III, 5, 1; IV, 1, 13³; 2, 19; 5, 13; 14, 1; usháb vibhátib, III, 6, 7; ushásab ûshub, III, 7, 10; ushásam ágram, IV, 13, 1.

ushásánáktâ, Dawn and Night, II, 3, 6.

usrá, bright, I, 69, 9.

usrâ, milch-cow, IV, 1, 13; see also ushar.

usríyâ, ruddy cow, III, 1, 12⁴; IV, 5, 8²; 9.

úti, blessing, protection, I, 36, 13, &c. údhan, udder, I, 69, 3¹; 146, 2; III, 29, 14; IV, 1, 19; 3, 10; pitúb údhâb, III, 1, 9¹; sásmin údhan, IV, 7, 7²; 10, 8¹.

úma, helpful, III, 6, 8¹.

úrg: máhi úrgáyantib, giving mighty vigour, III, 7, 4.

úrg, vigour: úrgâm pate, I, 26, 1; úrgab napât, I, 58, 8; II, 6, 2; III, 27, 12; V, 7, 1; 17, 5; úrgáb putrám, I, 96, 3; úrgâ pinvasva, III, 3, 7.

úrna-mradas, soft like wool, V, 5, 4¹.

úrnâ: ví úrnât, he has revealed, I, 68, 1; ví aurnot, he has opened, I, 68, 10.

úrdhvâ, straight, standing erect, I, 36, 13; 14; 95, 5, &c.

úrmî, wave, I, 27, 6; 44, 12; 95, 10.

úrmyâ, night, II, 4, 3.

úrvâ, stable, stall, prison, I, 72, 8; III, 1, 14; IV, 2, 17; 12, 5.

ûh: ûhé, he is considered, V, 3, 9¹.

ri, to go, &c.: rinvati, he procures, I, 128, 6; he hastens, I, 144, 5; arta tmánâ divâb, arose, V, 25, 8²;—abhí áruh, they ran up to, III, 1, 4;—ut-âritha, thou hast sprung, II, 9, 3; út iyarti vâkam, he raises his voice, III, 8, 5³; út arta, it rose up, IV, 1, 17;

út aram, IV, 15, 7;—prá áruh, they have risen, III, 7, 1; prá iyarmi, I stretch forth, III, 19, 2; prá árta, it came forth, IV, 1, 12;—ví rinvati, he discloses, I, 58, 3; ví rinvati, they opened, I, 69, 10; ví rinvati, he opens, I, 128, 6; V, 16, 2;—sam-ârata, he has come together, I, 145, 4¹; sám rinvati, it accomplishes, III, 2, 1; he sets himself in motion, III, 11, 2²; sám-ritab, erected, IV, 13, 5.

ríkván, singer, III, 13, 5.

rigmîya, praiseworthy, III, 2, 4.

rik, see ark.

rík, hymn, (sacrificial) verse, I, 36, 11; II, 3, 7; V, 6, 5; 27, 4.

rig, riñg, to press on, strive forward:

riñgasânâ, I, 58, 3; 96, 3; riñgân, I, 95, 7; riñgate, I, 141, 6; 143, 7; II, 1, 8; 2, 5; riñgase, I press on, IV, 8, 1;—abhí rigyate, I, 140, 2;—â riñgase, V, 13, 6¹;—ní riñgate, he throws down, I, 143, 5; ní riñge, I catch hold, III, 4, 7.

rigika, (I, 44, 3¹).

rigú, rightly, II, 3, 7; right deeds, IV, 1, 17.

rigu-âñik, going straight forward, IV, 6, 9.

rigu-mushkâ, puissant, IV, 2, 2; 6, 9.

rigu-yât, righteous, V, 12, 5.

rinâ, debt, IV, 3, 13².

ritâ, the Rîta, Right, I, 1, 8; 75, 5¹; 79, 3; 141, 1; 11; III, 4, 7; 6, 6; IV, 1, 13²; 2, 3¹; 14³; 16; 19¹; 3, 4²; 9-12; 5, 11; V, 1, 7; 12, 1¹; 6¹; 15, 2; 20, 4; ritât ádhi, on behalf of Rita, I, 36, 11¹; ritâsyâ vrata, I, 65, 3; ritâsyâ yóni, I, 65, 4; III, 1, 11; IV, 1, 12; V, 21, 4; dhârâni ritâsyâ, I, 67, 7¹; V, 12, 2; ritâ sapantab, I, 67, 8; 68, 4; ritâsyâ préshâb ritâsyâ dhîtib, I, 68, 5¹; dâdhan ritâm, I, 71, 3¹; ritâsyâ dihenâvab, I, 73, 6; ritâsyâ pathâ, I, 128, 2; yahvîtí ritâsyâ, mâtârâ, I, 142, 7; V, 5, 6; ritâsyâ dhûb-sâdam, I, 143, 7; ritâsyâ dohánâb, streams of Rîta, I, 144, 2¹; Rathîb ritâsyâ, III, 2, 8; IV, 10, 2; ritâsyâ sâman, I, 147,

1⁴; ritám yaté, I, 188, 2; púrvíb ritásya sam-drishah, III, 5, 2; ritásya sádasi, III, 7, 2; gopáb ritásya, III, 10, 2; ritásya pathyâb ánu, III, 12, 7; ritásya yóge vanúshab, eager to set to work the Rita, III, 27, 11¹; riténa ritám ní-yatain, IV, 3, 9^{1, 2}; ritásya padé, IV, 5, 9; ritásya dháman, IV, 7, 7³; ritásya rasmím, V, 7, 3; riténa, in the right way, III, 4, 5; 5, 3;—adj., righteous, IV, 3, 8¹.
rita-kít, intent upon Rita (Right), I, 145, 5; IV, 3, 4; V, 3, 9.
ritá-gáta, born in or from the Rita : ritá-gátab, I, 36, 19; 144, 7; 189, 6; III, 6, 10; 20, 2.
rita-gñá, knowing the right way, I, 72, 8.
rita-pá, protecting the Rita, (III, 20, 4¹; V, 12, 3²).
ritá-pragáta, born from Rita, I, 65, 10.
ritá-pravítá, penetrated by Rita, I, 70, 7.
ritay, to perform the Rita : ritáyan riténa, V, 12, 3.
rita-yát, righteous, II, 1, 2; IV, 8, 3; V, 27, 4.
rita-yú, loving Rita, V, 8, 1.
ritá-van, righteous, I, 77, 1; 2; 5; III, 2, 13; 6, 10; 13, 2; 14, 2; 20, 4; IV, 1, 2; 2, 1; 6, 5; 7, 3; 7; 10, 7; V, 1, 6; 25, 1.
rita-vriddh, increaser of Rita, I, 13, 6; 44, 14; 142, 6; III, 2, 1.
ritú, season, I, 95, 3³; V, 12, 3².
ritu-thá, observing the right time, II, 3, 7.
ritu-pá, guardian of the seasons, III, 20, 4¹; V, 12, 3².
ritvig, ministrant, priest, I, 1, 1; 44, 11; 45, 7; 60, 3; II, 5, 7¹; III, 10, 2; V, 22, 2; 26, 7.
ritvíya, at the appointed season, I, 143, 1; II, 1, 2; III, 29, 10.
ridh, to accomplish : ridhyáma, I, 31, 8; IV, 10, 1¹.
rídhak, in one's peculiar way, III, 25, 1¹.
Ríbhú, II, 1, 10¹; III, 5, 6¹; V, 7, 7.
rishi, a Rishi, I, 1, 2; 31, 1; 66, 4; III, 21, 3; sahásram rishibhih, 1, 189, 8.
rishi-kiít, making (one) a Rishi, I, 31, 16³.
rishú, pl., dawns (?), I, 127, 10⁵; V, 25, 1².
rishvá, tall, I, 146, 2; III, 5, 5; 7; 10; IV, 2, 2.
éka : ékab-ekab, every one, III, 29, 1⁵.
éka-áyu, of unique vigour, I, 31, 5.
éna, variegated : éní íti, I, 144, 6¹.
énas, sin, I, 189, 1; III, 7, 10³; IV, 12, 4; 5; V, 3, 7.
éman, course, path, I, 58, 4⁴; IV, 7, 9.
éva, way : évaih, in due way, I, 68, 4; 95, 6; évena, in his way, I, 128, 3; aryáb évaih, IV, 2, 12³; —the going, I, 79, 2.
evá, thus, I, 76, 5; 77, 5; 95, 11; III, 17, 2; eváñm, Samh., V, 6, 10¹.
eshá, rapid, (IV, 2, 4¹).
óka, homestead, I, 66, 3.
ogâyámána, displaying his power, I, 140, 6.
ógishtba, richest : ógishtbam médab, III, 21, 5¹.
óshadhí, herb, I, 59, 3; 98, 2; II, 1, 1; 4, 4; III, 1, 13; 5, 8¹; 22, 2; V, 8, 7.
óha, heedfulness, IV, 10, 1².
Kánya, I, 36, 8; 10¹; 11; 17; 19; kánvásab, I, 44, 8; Kánvasya súnávab, I, 45, 5.
katidhá kít, everywhere, I, 31, 2.
kadá kaná, never, I, 150, 2.
kan : tásya kákán, therewith he is satisfied, I, 148, 2; kakánáb, loving, III, 5, 2; kánishab, take joyfully, III, 28, 5; kakánáb, delighting, desiring, V, 3, 10; 27, 3¹; —a kake, he desires, III, 3, 3; —a kake, I love, III, 3, 10.
kanyá, maiden, I, 66, 8¹; kanñám, V, 3, 2.
káya : káyasya kít, of whomsoever, I, 27, 8; káyâ, how, V, 12, 3.
kar, to praise, (I, 45, 4¹).
karásna, arm : sríprá karásnâ, III, 18, 5¹.
karmanya, able, III, 4, 9.
kárman, work, deed, I, 31, 8; III, 12, 6.
kalyâna, beautiful, I, 31, 9.
kavi, sage, I, 12, 6; 7; 13, 2; 8, &c.; I, 95, 8²; dhîrásab kavá-yab, I, 146, 4¹.

kaví-kratu, having the mind of a sage, thoughtful, I, 1, 5; III, 2, 4; 14, 7; 27, 12; V, 11, 4.

kavi-kbád, showing himself as a sage, III, 12, 3¹.

kavi-tama, the highest sage, III, 14, 1.

kavi-prasastá, praised by sages, V, 1, 8.

kavi-sastá, praised by the sages, III, 21, 4; 29, 7.

kavyatá, wisdom, I, 96, 2.

kâ: kâyamâna, finding pleasure, III, 9, 2. See kan.

kâmya, of love: dugdhâmnâkâmyam, V, 19, 4¹.

kârâ, race: bhágam ná kâré, I, 141, 10¹;—triumph: abhí kârám arkan, IV, 1, 14².

kârú, singer, I, 31, 8; 9; 148, 2; II, 2, 9; III, 6, 1.

kâvya, quality of a sage, wisdom, I, 72, 1¹; 96, 1; II, 5, 3; III, 1, 8; 17; 18; IV, 3, 16; 11, 3; V, 3, 5.

kâshthâ, pl., the (aerial) arena, I, 59, 6; race-course, I, 146, 5.

kîyat, however small, IV, 5, 6.

kîrî, poor, humble, I, 31, 13³; V, 4, 10¹.

Kîstâ: Kîstâsab, the Kîstas, I, 127, 7¹.

kûpaya, agitating, I, 140, 3.

kumârâ, prince, IV, 15, 7-10; boy, V, 2, 1¹; 2.

kûlisa, axe, III, 2, 1.

Kusikâ, pl., the Kusikas, III, 26, 1¹; 3; 29, 15.

kûkit-arthin, striving for all that is desired, IV, 7, 6.

kri, to make, &c.: yagñâm krinotana, I, 13, 12; krinuhi, I, 31, 8;

kriddhi nab râyé, help us to wealth, III, 15, 3³; krinoti devân martyeshu, he conveys the gods to the mortals, I, 77, 1¹; kârikratah, displaying, I, 140, 5¹; kritâh (read pârishkritab?), adorned, I, 141, 8¹;

dhiyâkakre, II, 27, 9¹; krântab, IV, 2, 14; âkarma te, we have done our work for thee, IV, 2, 19; —âram karat, he may readily serve, II, 5, 8; urû kakrire, they have made wide room for, I, 36, 8; satrû kakrânâb, I, 72, 1; —âkrinôshi, thou givest, I, 31, 7; —âkrinudhvam, bring hither, I, 77, 2; —âpa â

kriddhi, drive away, III, 16, 5²; —nî kab, he has brought down (i. e. surpassed), I, 72, 1¹; —pârikrita, made ready, III, 28, 2; —sám akrinvan tégase, they have sharpened, III, 2, 10; see krâna.

kriddhû, weak, IV, 5, 14.

krip: akripa, they have pined, IV, 2, 18⁴.

krîp, body, I, 127, 1; 128, 2.

krishtí, human race, I, 36, 19; 59, 5; 74, 2; 189, 3;—tribe, clan, V, 1, 6; 19, 3:—dwelling, II, 2, 10.

krishnâ, black, I, 58, 4⁴; 73, 7; 141, 8²; krishnâb vrishabhâb, I, 79, 2²; darkness, I, 140, 5; krishnâsu, in the dark nights, III, 15, 3.

krishnâ-adhivan, whose path is black, II, 4, 6.

krishnâ-gamhas, speeding on his black way, I, 141, 7.

krishna-prûta, immersed in darkness, I, 140, 3.

krishnâ-vyathi, with a black trail, II, 4, 7¹.

krishnâ-sîta, drawing black furrows, I, 140, 4.

klip: kakripânta dhîbhîb, they chanted their prayers, IV, 1, 14.

kéta, desire, I, 146, 3.

ketû, light, shine, splendour, I, 36, 14; IV, 7, 4; 14, 2; V, 7, 4;

ketûm usrâb, I, 71, 2²;—ketû, beacon, banner, I, 27, 12; III, 1, 17; 2, 14; V, 11, 3; vidâthasya, I, 60, 1; yagñâsyâ, I, 96, 6; 127, 6; III, 11, 3; 29, 5; V, 11, 2; yagñânam, III, 3, 3; adhvarâsyâ, III, 8, 8; adhvarânam, III, 10, 4.

kévala, alone, I, 13, 10.

kesin, long-haired, I, 140, 8; long-manned, III, 6, 6.

krátu, power of mind, wisdom, I, 65, 9; 67, 2; 68, 3; 69, 2; 73, 2; 77, 3¹; 128, 4; 141, 6; 9; 143, 2; 145, 2; II, 5, 4; III, 2, 3; 6, 5; 9, 6; 11, 6; IV, 5, 7; 10, 1; 2; 12, 1; V, 10, 2; 17, 4;—mind, I, 66, 5²; will, I, 68, 9; iti kâtvâ, with this intention, IV, 1, 1¹;—power, I, 127, 9; 128, 5; III, 1, 5¹.

krand, to neigh, bellow, roar : krán-dat, I, 36, 8 ; akíkradat, I, 58, 2 ; káníkradat, bellowing, I, 128, 3¹ ; krándan, III, 26, 3.

kram : pári akramít, he has circumambulated, IV, 15, 3.

kránn̄, as soon as, I, 58, 3¹ ; V, 7, 8² ; indeed, V, 10, 2¹.

kríd, to sport : krí/antab, IV, 4, 9 ; krí/an, V, 19, 5.

kshatrá, royal power, IV, 4, 8 ; V, 27, 6.

kshatriya, royal power, IV, 12, 3¹.

ksháp, night : kshápab (conj. kshá-páb), I, 44, 8² ; kshapáb (conj. kshápab), nights and dawns, I, 70, 7¹ : kshapáb, by night, I, 79, 6 ; kshápab sam-yátab, II, 2, 2³.

kshapá-vat, earth-protecting, I, 70, 5¹.

kshám, earth, (I, 79, 3²) ; III, 8, 7.

ksháya, dwelling, I, 36, 8 ; 74, 4 ; 144, 7 ; III, 2, 6 ; 3, 2 ; 11, 7² ; V, 9, 2 ; 12, 6 ; 23, 4 ; diví kshayam (conj. divíkshayám), III, 2, 13¹.

kshar, to flow : ksharasi, I, 27, 6 ; ksharanti, I, 72, 10.

kshá, earth, I, 67, 5² ; 95, 10 ; 96, 7¹ ; 189, 3 ; vísvásu kshäsu, I, 127, 10²³.

ksháman, earth, IV, 2, 16.

kshi, to dwell : ksheti, I, 94, 2 ; ksheshyántab, going to settle, II, 4, 3¹ ; ksháyab, III, 8, 1 ; kshepayat, may he give us dwelling, V, 9, 7 ; —prithivím upa-kshéti, he dwells on the earth, I, 73, 3 ; —prati-kshiyántam, who abides turned towards, II, 10, 4 ; —to rule : ksháyan, III, 25, 3 ; kshayasi, IV, 5, 11.

kshití, dwelling, human settlement, I, 59, 1 ; 65, 5 ; 72, 7 ; 73, 4 ; II, 2, 3 ; III, 3, 9 ; 13, 4¹ ; 14, 4 ; IV, 5, 15¹ ; V, 7, 1 ; —tribe, III, 18, 1 ; V, 1, 10 ; kshítinám, daívánám, III, 20, 4.

kshíp, finger : dása kshipab, III, 23, 3.

kshiprá, a tossing (bow ?), IV, 8, 8¹.

kshí, to fail : kshiyate, II, 9, 5.

kshu-mát, rich in food, II, 1, 10 ; 4, 8 ; 9, 5 ; IV, 2, 18².

kshé ? IV, 3, 6⁵.

kshétra, dwelling-place, V, 2, 3¹ ; 4.

kshetra-sádhas, giving bliss to our fields, III, 8, 7².

kshéma, safety, peace, I, 66, 3 ; 67, 2.

kshema-yát, living in peace, III, 7, 2.

kshóda, stream, I, 65, 5 ; 6¹ ; 10.

khá, opening, IV, 11, 2.

khyâ : práti akhyat, he has looked on, IV, 13, 1 ; 14, 1 ; —ví akhyan, they looked around, IV, 1, 18.

ganá, troop : ganám-ganam, III, 26, 6 ; crowd, V, 1, 3.

gánya, belonging to the host, III, 7, 5.

gabhrá, deep, IV, 5, 5³ ; 6.

gam, to go : gagamyát, I, 58, 9 ; pari-sádanta/agman, IV, 2, 17¹ ; —ákkba/gamema, we may obtain, IV, 5, 13 ; —sám-gatâni, comprised, I, 31, 5¹ ; sam-gagmânâ-su krishtishu, when the human tribes met (in battle), I, 74, 2 ; máñasâsám gagnúb, they agreed in their mind, III, 1, 13.

gáya, home, I, 74, 2 ; dominion, V, 10, 3.

gárba, womb, I, 65, 4 ; 148, 5 ; —fruit of the womb, germ, I, 95, 2 ; 4 ; 146, 5 ; II, 10, 3 ; III, 1, 6 ; 10¹ ; 2, 10 ; 29, 2 ; 11 ; V, 2, 2 ; bhútánâm gárbham, III, 27, 9 ; —child, son : gárbhab apám, vánánâm, &c., I, 70, 3 ; III, 1, 12 ; 13 ; 5, 3 ; gárbhab vírudhám, II, 1, 14 ; dádhate gárbham, IV, 7, 9¹.

garbhíñi, pregnant, III, 29, 2.

garh, to blame : garhase, IV, 3, 5.

gavishá, see go-ishá.

gávishtri, see gó-ishti.

Gávishtbira, V, 1, 12.

gávya, of the cows, I, 72, 8 ; IV, 2, 17 ; —bliss in cows, I, 140, 13.

gavyát, longing for the cows, IV, 1, 15.

gâ, to go : pra-gígatab, coming forward, I, 150, 2.

gâ, to sing : ákkba agním gâsi, V, 25, 1¹.

gâtú, path, course, I, 71, 2 ; 72, 9 ; 95, 10 ; 96, 4 ; III, 1, 2 ; 4, 4.

gâyatrá, Gâyatra song, I, 12, 11 ; 27, 4 ; 79, 7 ; 188, 11.

gâyatrá-vepas, moved by the Gâyatra song, I, 142, 12.

gâb, to dive : áti gâhemáhi, II, 7, 3.

gir, praise, prayer, I, 26, 5 ; 59, 4¹ ; II, 2, 1², &c.

girí, hill, I, 65, 5.
 górvanas, loving pra'ses, I, 45, 2; II, 6, 3.
 gu : góguve, he has loudly praised, I, 127, 10².
 gur : gugurvání íti, eager in praising, I, 142, 8; —abhí guguryáb, approve, I, 140, 13.
 gurú, heavy: mántrab gurúb, I, 147, 4.
 guh, to hide : guhámânah, IV, 1, 11.
 gúh, covert : guhá gúham, I, 67, 6³.
 gúhá, in secret, I, 65, 1; 67, 3; II, 4, 9¹; III, 1, 9; 14; V, 2, 1; 15, 5; gúhá bhávantam, sántam, the hidden one, I, 67, 7; 141, 3; III, 5, 10; V, 8, 3; gúhá hitám, hidden, IV, 5, 8¹; 7, 6; V, 11, 6.
 gúhya, secret, I, 72, 6; IV, 5, 10; V, 3, 2; 3; 5, 10.
 gri, to praise, I, 44, 6, &c.; griníté, he is praised, I, 79, 12¹;—desh-nám abhí griníhi, hail our gift, II, 9, 4; abhí grinítáb, they salute, III, 6, 10; gírab abhí griníti, he responds to my hymns, V, 27, 3.
 gri : gágri-vámsab, having awoke, III, 10, 9; ágígar íti, he has awokened, V, 1, 3¹. See gri.
 grítsa, clever, III, 1, 2; 19, 1; IV, 5, 2.
 Gritsa-madá : gritsa - madásab, II, 4, 9.
 gridhnú, greedy, I, 70, 11².
 grihá-pati, master of the house, I, 12, 6; 36, 5; 60, 4; II, 1, 2³; IV, 9, 4; 11, 5; V, 8, 1; 2.
 gó, cow, I, 31, 12, &c.; 95, 8¹; V, 1, 3²; 3, 2²; ástam ná gávab, I, 66, 9; údhah ná góñám, I, 69, 3; puru-dámsam saním gób, III, 1, 23; éká gaúb, III, 7, 2³; gúhyam náma góñám, V, 3, 3; ávindat gáb, V, 14, 4¹; áñasvatâ gávâ, two oxen with a car, V, 27, 1.
 gó-agra, at the head of which are cows, II, 1, 16¹.
 go-ishá, fighting for cows, IV, 13, 2³.
 gó-ishti, 'striving for cows,' battle, I, 36, 8; (45, 7¹).
 gó-rigíka, (I, 44, 3¹).
 Gótama, I, 79, 10; IV, 4, 11; pl., the Gotamas, I, 60, 5; 77, 5; 78, 1; 2¹.

gópá, shepherd, guardian, protector, I, 96, 7; II, 9, 2; 6; III, 15, 2; V, 2, 5; 11, 1; 12, 4; gópám ritásya, I, 1, 8; III, 10, 2; viśámm gopáb, I, 94, 5¹; 96, 4. gó-mat, rich in, or consisting in, cows, I, 79, 4; III, 16, 1; IV, 2, 5¹; V, 4, 11; 24, 2; vrágám gó-mantam, full of cows, IV, 1, 15.
 gaurí, buffalo cow : gauryám, IV, 12, 6.
 gnáñ, wife, IV, 9, 4¹.
 gnávát, accompanied by the divine wives : gnávab (conj. gnávab), II, 1, 5¹.
 grábhana-vat, a firm hold, I, 127, 5⁵.
 gráma, hamlet, I, 44, 10.
 grávan, pressing-stone (of the Soma), IV, 3, 3¹; V, 25, 8¹.
 ghaná, club, I, 36, 16¹.
 gharmá, offering of hot milk to the Auvins, III, 26, 7²; the gharma vessel, V, 19, 4.
 ghush : ghóshi, it resounded, IV, 4, 8.
 ghri, to besprinkle : gígharmí, II, 10, 4; 5.
 ghriná, heat : ghriná, I, 141, 4¹.
 ghrítá, the Ghrita, or ghee, I, 72, 3; 127, 1, &c.; II, 3, 11²; 5, 6¹; ghrítáni aksharan, I, 188, 5; ghrítam ná pútám, III, 2, 1; ghritébhíb á-hutab, worshipped by offerings of ghrita, II, 7, 4¹; súki ghrítam ná taptám, IV, 1, 6. ghrítá-áhavana, to whom ghrita oblations are poured out, I, 12, 5; 45, 5.
 ghrítá-nírzig, whose stately robe is ghee, III, 17, 1; 27, 5.
 ghrítá-prishtba, whose back is covered with ghee, I, 13, 5; V, 4, 3; 14, 5.
 ghrítá-prátika, whose face shines with ghee, I, 143, 7; III, 1, 18; V, 11, 1.
 ghrítá-prasatta, taking his seat in ghee, V, 15, 1.
 ghrítá-prúsh, ghrita-sprinkling, I, 45, 1; II, 3, 2.
 ghrítá-yoni, having his abode in ghee, (I, 140, 1²); III, 4, 2¹; V, 8, 6.
 ghrítá-vat, rich in ghee, I, 142, 2; III, 5, 6; 7; 21, 2.

ghrita-skút, dripping with ghee, III, 21, 3; V, 14, 3.
 ghrita-srī, adorned with ghee, I, 128, 4; V, 8, 3.
 ghrita-snā, swimming in ghee, IV, 6, 9.
 ghrita-snú, swimming in ghee, III, 6, 6¹; IV, 2, 3¹; V, 26, 2.
 ghritākī, (the ladle) full of ghee, III, 6, 1; 19, 2; 27, 1; IV, 6, 3; V, 28, 1.
 ghríshvi, brisk, IV, 2, 13.
 ghorá, terrible, IV, 6, 6.
 ghósha, noise, III, 7, 6.

ka, and : ka rátham for karátham, I, 70, 7²; (in the first member), I, 77, 2².
 kákri, maker, III, 16, 4.
 kaksh, to look : satám kákshānab akshábhib, I, 128, 3;—ánu káksha, V, 2, 8;—abhí kakshave, V, 3, 9;—ví kashte, I, 98, 1; V, 19, 1³;—nab kridhi sam-káshe, make us behold, I, 127, 11.
 kákshana, appearance, I, 13, 5.
 kákshas, look, sight, I, 96, 2³; V, 15, 4.
 kat, to hide : kátantam, I, 65, 1;—prá kátáyasva, drive away, V, 4, 6.
 katub-akshá, four-eyed : katub-aksháb, I, 31, 13².
 kátub-pad, four-footed, I, 94, 5.
 kánab-hita, with satisfied mind, III, 2, 2; 7; II, 2.
 kánas : kánab dháb, accept, I, 26, 10.
 kandrá, gold, II, 2, 4².
 kandrá-ratha, with a shining chariot, I, 141, 12; III, 3, 5.
 kar, to move, walk : karáthâya gá-váse, that we may walk and live, I, 36, 14; karáthâ (conj. karáthâ), I, 66, 9¹; káratab dhruvásya, of whatever moves or is firm, I, 146, 1; gúhâ kárantam, III, 1, 9³;—níb karati, he comes forward, I, 95, 4;—te pári karanti, they walk around thee, I, 127, 9²;—ví karanti, spread around, I, 36, 3;—abhí vi karanta, they have come hither and thither, III, 4, 5.
 karátha, ail that moves, (I, 66, 9¹); sthátub karátham, I, 58, 5²; 68, 1; 70, 7²; sthátám karátham, I, 70, 3; sthátřñ karátham ka, I, 72, 6².
 karishnú, speedy, IV, 7, 9.
 kárman, skin : sasásya kárma, III, 5, 6²; 7¹;—kárma-íva, like a hide, IV, 13, 4.
 karshaní, human tribe, I, 127, 2; III, 6, 5; 10, 1; IV, 7, 4; 8, 8; V, 23, 1.
 karshani-dhrit, supporting the human tribes, IV, 1, 2.
 karshani-prá, filling the dwellings of people, IV, 2, 13.
 kashálá-vat, with head-pieces, III, 8, 10¹.
 kâyú, respectful, III, 24, 4.
 káru, beautiful, I, 58, 6, &c.; káru, loc., I, 72, 2³.
 káru-pratíka, cheerful-faced, II, 8, 2.
 ki : ni-káyya, revering, III, 26, 1;—ví kinavat, may he distinguish, IV, 2, 11.
 kíkitvít-manas, attentive-minded, V, 22, 3.
 kit, to shine, light up : kitáyantam, II, 2, 4; kitayat, II, 2, 5; kitayema, II, 2, 10; kitréna kíkite bhásá, II, 4, 5; kiketa, II, 4, 6; kékítanab, resplendent, III, 29, 7; kiketa, he has distinguished himself, V, 27, 1;—prá kiketa, he has shone forth, V, 19, 1;—ví kikite, it shines, I, 71, 7³.
 kit, to see, watch, be intent on : kíkéta, I, 67, 7; kíketat asmai, may he pay attention to this (sacrificer), I, 69, 9; kitáyantab, awaking attention, I, 94, 4; ketati, I, 128, 4; III, 11, 3¹; kétate, III, 14, 2; kíkitánab akíttân, seeing the unseen ones, III, 18, 2; kétatab, attentive, IV, 5, 4; kíkiddhí, V, 22, 4¹; ketayat, he has enlightened, IV, 1, 9¹; kitáyan, enlightening, V, 15, 5³; kíkitván, knowing, I, 68, 6, &c.;—á kiketa, he has understood, I, 95, 4;—kéti prá, it has been known, III, 12, 9;—ví kitáyantab, causing to discern, V, 19, 2;—sam-kíkitván, looking over, IV, 7, 8.
 kitti, pile, (I, 67, 10¹).
 kittá, mind, V, 7, 9.

kitti, splendour (?), I, 67, 10¹.
 kitti, thought, III, 2, 3; 3, 3;
 wisdom, IV, 2, 11.
 kíträ, bright, excellent, I, 66, 1;
 6, &c.
 kíträ-bhânu, with bright splendour,
 I, 27, 6; II, 10, 2; V, 26, 2.
 kíträ-yâma, whose way is bright,
 III, 2, 13.
 kíträ-jokis, of bright splendour, V,
 17, 2.
 kíträsravab-tama, whose glory is
 brightest, I, 1, 5; 45, 6.
 kud, to quicken, promote: kodáyâsi,
 I, 94, 15; kodayata, I, 188, 8.
 krit: ví kritânti, they get off, I, 67, 8.
 kétana, brilliant, II, 5, 1²; III, 12,
 2;—n., splendour, light, I, 13,
 11; III, 3, 8; IV, 7, 2.
 kétishtba, most famous, I, 65, 9;
 most shining, I, 128, 8; most
 brilliant, V, 27, 1.
 kodâ, driver, I, 143, 6.
 kodayát-mati, stirring thoughts, V,
 8, 6.
 kyu: å tvâ akukyayub, they have
 made thee speed hither, I, 45, 8.

khad, to show oneself: khadayati,
 III, 9, 7.
 khâyû, shadow, I, 73, 8.

gatbâra, belly, I, 95, 10; III, 2, 11;
 22, 1; 29, 14¹.
 gan, to be born: gagñânâb, I, 12, 3;
 gâtâb and gâni-tvab, I, 66, 8¹;
 ganayat, he caused to be born,
 I, 71, 8⁵; gâtâsyâ ka gâyamâ-
 nasya ka kshâm, the earth (i.e.
 the support) of what is born
 and what will be born, I, 96,
 7¹; gâyemahi, we may multiply
 with offspring, I, 97, 4; ganâ-
 masi, III, 2, 1¹; gâtâb gâyate,
 III, 8, 5¹; ganata, they have
 generated, IV, 1, 1; gâtânn
 ubhâyân, the two races (of men
 and gods), IV, 2, 2; gánitos,
 from giving birth, IV, 6, 7;—
 å gâyamânam (conj. gâyamâ-
 nânâ), I, 60, 5¹;—pragagni-vân,
 generator, III, 2, 11.
 gâna, man, people, I, 36, 2, &c.;
 daivyam gânam, the divine host,
 I, 31, 17; 44, 6; 45, 1²; 9;

10; V, 13, 3; gânâya sâsvate,
 I, 36, 19.
 gânas, tribe: gânâsîti ubhé iti, both
 tribes (of gods and of men), II,
 2, 4.
 gâni, wife, I, 66, 8; gânayab sâ-
 nîâb, I, 71, 1;—woman, III, 26,
 3¹; IV, 5, 5.
 ganitri, begetter, I, 76, 4⁴; ganitâ,
 rôdasyob, I, 96, 4; piúb ka
 gárbum ganitûka, III, 1, 10¹;
 dyâub pitâ ganitâ, IV, 1, 10.
 gâni-tva, who will be born: gâni-
 tvam (conj. gâni-tvab), I, 66, 8¹.
 gâniman, birth, III, 1, 4; 20; trib
 gânimâni, IV, 1, 7;—devânâm
 gânimâni, III, 4, 10; IV, 2, 17;
 18;—offspring, V, 3, 3.
 ganus, birth: ganushâ, by birth, by
 nature, I, 94, 6; III, 1, 3; 9;
 2, 2; ganusham, I, 141, 4.
 gantû, people, human creature, I,
 45, 6, &c.; mânushab gantû-
 bhih, III, 3, 6.
 gânman, birth: mânushasya gânasya
 gâma, I, 70, 2; devânâm gâma,
 I, 70, 6; gâma-iva nityam
 tânam, III, 15, 2¹;—birth-
 place: paramé gânnan, II, 9,
 3;—race: ubhâyâya gânmane,
 I, 31, 7; divyâya gânmane, I, 58,
 6; devân (i.e. devâm) gâma,
 I, 67, 3⁵, 6; gânmanî iti ubhé
 iti, I, 141, 11³; gâma ubhâyâ,
 II, 6, 7; gânman-ganman, gen-
 eration by generation, III, 1,
 20; 21.
 gânya, belonging to one's own
 people: gânyâ-iva (conj. gâny-
 ab-iva), II, 6, 7¹.
 gâbâru? IV, 5, 7¹.
 gâmbha, jaw, I, 143, 5; 148, 4;
 IV, 7, 10.
 gar, see gri.
 garâna, sound (?), I, 141, 7¹.
 garat-visha, busy among the de-
 cayed (wood), V, 8, 2¹.
 Garâ-bodha, N. pr.: Gârâ-bodha, I,
 27, 10¹.
 garitri, praiser, I, 189, 4; II, 9, 5;
 III, 7, 6¹; 12, 2; 5; 15, 5; V,
 3, 11.
 garimân, old age, I, 71, 10.
 gâvishtba, most swift, IV, 2, 3.
 gâu, people: nab gâb, I, 143, 8.
 gâb-pat�á, householdership, V, 28, 3¹.

gāgrivi, watchful: *gāgrivib*, I, 31, 9; III, 2, 12; 3, 7; 24, 3; 26, 3; 28, 5; 29, 2; V, 11, 1.

Gātā-vedas, I, 44, 1; 5; 45, 3, &c.; 127, 1².

gānā, birth: *trīñi gānā*, I, 95, 3.

gāmarya ?, IV, 3, 9⁴.

gāmī, kinsman, I, 31, 10; 65, 7; 71, 7³; 75, 3; 4; IV, 4, 5; V, 19, 4; gāmīnām svāśīnām, uterine sisters, III, 1, 11; lokām gāmīm, the sister world, III, 2, 9⁴.

gāyā, wife, I, 66, 5; IV, 3, 2¹.

gāyū, victorious, I, 67, 1¹.

gārā, lover, I, 66, 8; 69, 1¹; 9.

gi, to conquer, to gain: *gayati*, I, 36, 4;—sam-gigivān, III, 15, 4.

ginv, to stir: *ginvate*, III, 2, 11; *ginva*, III, 3, 7; 15, 6;—úpa prá *ginvan*, they have excited, I, 71, 1¹.

gīvri, aged, I, 70, 10.

gīhmā, down-streaming, I, 95, 5.

gīhvā, tongue, I, 140, 2; II, 1, 13; 4, 4; III, 20, 2; IV, 5, 10; 7, 10; V, 26, 1.

gīrá, quick, I, 44, 11; III, 3, 6.

gīrá-asva, with quick horses, I, 141, 12; II, 4, 2.

gīrá-dānu, rich in quickening rain, I, 189, 8.

gīv, to live: *gīváse*, I, 36, 14; 72, 7; 79, 9; *gīvātave*, I, 94, 4.

gīvá, living, I, 68, 3;—life, I, 140, 8.

gīvá-dhanya, the prize (of contests) which living beings have gained, (I, 149, 2¹).

gīvápita-sarga, whose stream is drunk by living beings, I, 149, 2¹.

gīva-yāgá, a sacrifice of living (victims), I, 31, 15.

gur, see *gri*.

gush, to be pleased, accept gladly: *gushasva*, I, 12, 12; 75, 1; 144, 7; *gushanta*, I, 68, 3; 9; *agushran*, I, 71, 1, &c.; *gushanta pánthām*, they followed gladly his path, I, 127, 6; *tanvām gushasva*, III, 1, 1⁵; *goshi*, find pleasure, IV, 9, 7¹;—práti *goshayete iti*, they caress, I, 95, 5; 6.

gúshā, welcome, I, 44, 2; 4;—grateful, I, 73, 10.

guhú-âsyā, whose mouth is the sacrificial spoon, I, 12, 6.

guhurānā, leading astray, I, 189, 1.

guhū, sacrificial ladle, I, 58, 4²; 76, 5²; 145, 3; II, 10, 6; IV, 4, 2¹; V, 1, 3; *saptá guhvāb*, I, 58, 7².

gū, to speed, incite: *gunāb*, I, 27, 7; *gunāsi*, I, 71, 6; *gūgu-vat*, impetuous, IV, 11, 4.

gū, speedy: *gúvab*, I, 140, 4¹.

gūtí, speeding, I, 127, 2;—solicitation, III, 3, 8;—yagñásya gūtyā, stirring, III, 12, 3.

gūrni, flaming (?), I, 127, 10.

gūrv, to consume: *ni-gūrvan*, IV, 7, 11.

gri, to grow old: *gūryati*, I, 128, 2; *gugurvān*, II, 4, 5; *gūryat-su*, III, 23, 1; *garáyan*, making decay, II, 8, 2¹; *garase*, V, 15, 4¹.

gri, to praise: *garate*, he is praised (?), I, 59, 7;—sám te *gareta*, may it resound to thee, IV, 3, 15¹.

gri, to be awake: *garate*, I, 59, 7; 127, 10⁴; *gárase*, I, 94, 14¹; *gárasva*, III, 3, 7¹;—sám *garatám*, may it awaken, IV, 4, 8¹.

gétři, conqueror, I, 66, 3; V, 25, 6.

génya, noble, I, 71, 4; 128, 7; 140, 2; 146, 5; II, 5, 1; V, 1, 5.

gósha, desire: *gósham ā*, I, 77, 5.

gohūtra, to be invoked, II, 10, 1.

gñā, to know: ā *gānīta*, accept, I, 94, 8;—pra-*gānán*, prescient, II, 3, 10; ánu pra-*gānán*, III, 26, 8;—vi-*gānán*, discriminating, I, 69, 3¹;—sám *gānata*, they were concordant, I, 68, 8¹; sam-*gānānāb*, being like-minded, I, 72, 5.

gyāyās, better, I, 27, 13.

gyéshtha, the first, I, 127, 2; eldest, IV, 1, 2.

gyotíb-ratha, whose chariot is light, I, 140, 1.

gyótis, light, I, 36, 19; 59, 2; III, 26, 8; *diváb gyotib*, I, 69, 1; *vipám gyotimshi*, III, 10, 5¹; *vidánta gyotib*, IV, 1, 14; *sváb ná gyotib*, IV, 10, 3¹.

gráyas, space, I, 95, 9; 140, 9; V, 8, 7.

tákvan, N. of an animal, I, 66, 2¹.

taksh, to fashion: *hrídá tashán* *mántrān*, I, 67, 4; *tatáksha*, III, 8, 6; *ataksham*, V, 2, 11.

taít, lightning, I, 94, 7.
 tát-ogas, having the strength of such a one, V, 1, 8.
 tan, to spin out, stretch out: tántum tanushva, I, 142, 1; tántum tatám, II, 3, 6; tanvánáb yagñám, III, 3, 6;—áva tanuhi, unbend, IV, 4, 5;—â-tatántha, thou hast spread, III, 22, 2;—áti níb tatanyub, may they spread out, I, 141, 13²;—ví tanvate, V, 13, 4; 15, 3³.
 tán, continuation: sásvatâ tánâ, constantly, I, 26, 6¹; tánâ, for ever, I, 77, 4; II, 2, 1²; III, 25, 1; 27, 9;—tokásya nab téne tanúnmâ, II, 9, 2.
 tánaya, offspring, I, 96, 4; III, 15, 2¹;—tokásya tánaye, of kith and kin, I, 31, 12¹; toké íti tánaye, I, 147, 1³; tokáya tánayâya, I, 189, 2; IV, 12, 5.
 tanayitnú, thunderbolt, IV, 3, 1.
 tánâ, see tán.
 tanû, body: tanvâb, I, 31, 12; 72, 3; 5³; ikkbánta rétab mitháb tanúshu, I, 68, 8¹; téne tanú-nâm, II, 9, 2; tanyám gushasva, III, 1, 1⁵; tanvâ su-gâta, III, 15, 2; tanú-bhib, IV, 2, 14; tanvâb tanvate ví, V, 15, 3³.
 tanú-krít, the body's creator: tanú-krít, I, 31, 9.
 Tánú-napât, 'son of the body,' I, 13, 2¹; 142, 2; 188, 2; III, 4, 2²; 29, 11.
 tanú-rûk, shining with his body, II, 1, 9.
 tántu, thread (of sacrifice), I, 142, 1;—tántum tatám, warp, II, 3, 6;—web (of light), IV, 13, 4.
 tand, to grow tired: tandate (by conjecture), I, 58, 1¹.
 tanyatú, thunder, V, 25, 8.
 tap, to burn, heat: tâpo íti, tâpa, III, 18, 2; tatápate, IV, 2, 6.
 tápishtâ, hottest, IV, 4, 1; 5, 4.
 tâpu, hot, II, 4, 6.
 tâpub-gambha, with fiery jaws, I, 36, 16; 58, 5.
 tâpus, heat: tâpumshi, IV, 4, 2.
 tamab-hán, destroyer of darkness, I, 140, 1.
 tâmas, darkness: dvârâ tâmasab, III, 5, 1; tirâb tâmâmsi dar-satâb, III, 27, 13.
 tarâni, strongly advancing, triumphant, I, 128, 6; III, 11, 3²; 29, 13; IV, 4, 12.
 târas, advancing power, III, 18, 3.
 târûtri, a winner, I, 27, 9.
 târus: dákshasya târushab, of superior strength, III, 2, 3.
 tavâs, strong, III, 1, 1¹; 2; 13.
 tâvishâ, powerful, III, 12, 8.
 tâvishî, strength, I, 128, 5; III, 3, 5; 26, 4.
 tâvyams, most powerful, I, 143, 1; V, 17, 1.
 tâyú, thief, I, 65, 1; V, 15, 5².
 tâvâkâ, thy, I, 94, 11.
 tigitâ, sharp, I, 143, 5.
 tigmâ, sharp, IV, 6, 8; 7, 10; V, 19, 5.
 tigmâ-anîka, sharp-faced, I, 95, 2.
 tigmâ-âyudha, with sharp weapons, V, 2, 10.
 tigmâ-gambha, with sharp teeth, I, 79, 6; IV, 5, 4; 15, 5.
 tigmâ-bhrîshti, sharp-pointed, IV, 5, 3.
 tigmâ-sokis, sharp-flaming, I, 79, 10.
 tigmâ-heti, with the sharp weapon, IV, 4, 4.
 tig, to sharpen: tégamâna, sharpened, III, 8, 11.
 titvishâna, rushing forward impetuously, V, 8, 5.
 tir, see tri.
 tirâb-ahnya, kept over night, I, 45, 10¹; III, 28, 3; 6.
 tirâb-hita, dwelling in concealment, III, 9, 5.
 tîras:kâ, throughout, II, 10, 4.
 tirâs, through, III, 27, 13.
 tu: tûtâva, he is strong, I, 94, 2.
 tug, to stir, press onward: tutugyât, I, 143, 6; túngamânâb, III, 1, 16; tugé, IV, 1, 3.
 tûg, impetuous: tûgâ girâ, V, 17, 3².
 tituri, conqueror, I, 145, 3.
 tud, to strike: ní tundate (conj. nû tandate), I, 58, 1¹.
 turâ, quick, I, 68, 9; 96, 8; III, 4, 11; IV, 3, 8.
 turîpa, seed, I, 142, 10; III, 4, 9.
 Turvâsa, I, 36, 18¹.
 Turvîti, I, 36, 18¹.
 tuvi-grâ, mightily devouring, I, 140, 9.
 tuvi-grîva, with mighty neck, V, 2, 12.
 tuvi-gâtâ, strong-born, IV, 11, 2; V, 2, 11; 27, 4.

túvi-dyumna, highly glorious, III, 16, 3; 6.
 tuví-brahman, knower of mighty spells, V, 25, 5.
 tuvíśravab-tama, most mightily renowned, III, 11, 6; V, 25, 5.
 túvishmat, mighty, IV, 5, 3.
 tuvi-sván, loudly roaring, V, 16, 3.
 tuvi-svanás, roaring mightily, IV, 6, 10; V, 8, 3.
 tuvi-sváni, loudly roaring, I, 58, 4; 127, 6.
 türzi, swift, III, 3, 5; 11, 5.
 türzi-tama, quickest, IV, 4, 3.
 tri, to get through, to overcome: ataran, I, 36, 8; táran, III, 24, 1; turyáma, V, 9, 6; tarisháni, may they pass across, V, 10, 6¹; tuturyát, may he traverse, V, 15, 3;—titírvámsab áti srídhab, I, 36, 7; áti tarema, III, 27, 3;—with prá, to prolong, promote: pra-tirán, I, 44, 6; prá tira, I, 94, 16; III, 17, 2; prá tirasi, IV, 6, 1; prá tárí pra-tarám, IV, 12, 6;—ví tárít, he has crossed, I, 69, 5²; 73, 1; vitáritratá, progressing, I, 144, 3.
 trúma, grass, III, 29, 6.
 trid, to perforate: atrinat, IV, 1, 19;—ánu trindhi, V, 12, 2.
 trip, to satiate oneself: sómasya trimpatám, III, 12, 3.
 trish, to be thirsty: tarishánáb, I, 31, 7²; átrishyantib, free from thirst, I, 71, 3²; tarishánáb, II, 4, 6.
 trishú, thirsty, greedy, I, 58, 2; 4; IV, 4, 1; 7, 11.
 trishu-kyút, moving about thirstily, I, 140, 3.
 trishtá, pungent sharpness, III, 9, 3.
 tégas, sharp splendour, I, 71, 8²; sharpness: sám akriñvan tégase, III, 2, 10.
 tégishtba, hottest, I, 127, 4¹.
 tégiyas, sharpest, III, 19, 3.
 toká, children: toká tánaya, kith and kin, I, 31, 12¹; 147, 1³; 189, 2; IV, 12, 5; nítye toké, II, 2, 11; tokásya tane tanú-nám, II, 9, 2; tokáya tugé, IV, 1, 3.
 toká-vat, with offspring, III, 13, 7.
 todá, an or the impeller, I, 150, 1².
 tosá, bounteous, III, 12, 4¹.
 timánâ, by oneself, by one's own power, I, 69, 10; 79, 6, &c.
 tmányâ, thyself, I, 188, 10.
 tráyab-trimsat, thirty-three (gods), I, 45, 2.
 Trasádasu, V, 27, 3².
 trâ : trâsate, may he protect, I, 128, 5; 7.
 trú, protector, (I, 72, 5³).
 trátrí, protector, I, 31, 12; V, 24, 1.
 trí, three, I, 13, 9, &c.; tri rokanní, the threefold light, I, 149, 4; tisrí-bhyab á váram, II, 5, 5²; tisráb devíb, II, 3, 8; III, 4, 8; V, 5, 8; tríni sata trí sahásráni trimásat ka deváb náva ka, III, 9, 9; tríni áyúmshi, tisráb á-gánib, III, 17, 3¹; trí, tisráb, III, 20, 2.
 trimásat, thirty: trimásatam trín ka deván, III, 6, 9.
 Trí-aruna, V, 27, 1-3.
 tri-âsir, with threefold admixture (Soma), V, 27, 5¹.
 Tritá, V, 9, 5.
 tri-dhátu, threefold: arkáb tri-dhátab, III, 26, 7¹.
 tri-murdhán, having three heads, I, 146, 1¹.
 tri-várûtha, thrice-protecting, V, 4, 8.
 tri-vishtí, thrice, IV, 6, 4; 15, 2¹.
 tri-vrit, threefold: tri-vrit ánnam I, 140, 2².
 trís, thrice: tríb saptá, I, 72, 6¹; tríb ában, III, 4, 2; tríb (read trí?), IV, 1, 7¹.
 tri-sadhasthá, dwelling in three abodes, V, 4, 8;—threefold abode, V, 11, 2².
 Traivrishná, the son of Tririshan, V, 27, 1.
 tvák, skin, III, 21, 5;—leather-bag (cloud), I, 79, 3³;—tvakí upamásyám, I, 145, 5².
 tvád, pers. pron.: tvé íti, in thee, I, 26, 6; 36, 5¹; 6; te, acc., I, 127, 9²; V, 6, 4¹; te túbhym, V, 6, 5¹.
 tvadrík, directed towards thee, V, 3, 12.
 Tváshtri, N. of a god, I, 13, 10; 95, 2³; 5²; 142, 10; 188, 9; II, 1, 5; 3, 9; III, 4, 9; V, 5, 9.
 tvá-ûta, guarded by thee, I, 73, 9; 74, 8; III, 19, 3; IV, 4, 14; V, 3, 6.

tvā-dâta, given by thee, I, 7, 10.
 tvā-dûta, with thee as messenger, II, 10, 6; V, 6, 8.
 tvâ-yâ, desire of worshipping thee, IV, 2, 6; 14.
 tvâ-vat, like thee: tvâ-vân, I, 189, 6.
 Tvâshtrâ, son of Tvashtri, III, 7, 4¹.
 tvish, see titvishâna.
 tvîshi, impetuous power, I, 71, 5; V, 8, 5.
 tveshâ, impetuous, fierce, I, 36, 20; 66, 6; 70, 11; 95, 8; 143, 3; II, 9, 1; III, 22, 2; 26, 5; IV, 6, 10; V, 8, 6.
 tveshâtha, fierceness, I, 141, 8.
 tveshâ-pratika, with sharp point, I, 66, 7.
 tsar: tatsâra, he steals upon (his prey), I, 145, 4;—âva tsarat, he stealthily approached, I, 71, 5.

 dams, to bite: dâsate, I, 189, 5.
 damsânâ, wonderful deed, III, 3, 11; wonderful power, III, 9, 7.
 dâmsas, wonderful deed, I, 69, 8.
 dâksha, mind, I, 68, 8;—power, ability, skill, I, 76, 1; 95, 6¹; 141, 11²; III, 2, 3; 13, 2; IV, 10, 2; V, 10, 2; 18, 2; 20, 3; dâksham (conj. yakshâm), IV, 3, 13³; Dâksha personified, III, 27, 9³; 10; V, 16, 2;—skilful, I, 59, 4; III, 14, 7.
 dâksha-pati, lord of power, I, 95, 6.
 dâkshas, ability, II, 1, 11.
 dakshâyya, to be treated kindly, II, 4, 3.
 dakshinatâs, from the right side, I, 95, 6².
 dâkshinâ, the sacrificial gift, V, 1, 3³.
 dakshinâ-âvrít, turned to the right, I, 144, 1³.
 dakshinâ-vâh, carrying from left to right, III, 6, 1².
 dâgdhri, burner, V, 9, 4.
 datvât, having teeth, I, 189, 5.
 Dadhi-krâ, III, 20, 1²; 5.
 dán, house: pátib dán, lord of the house, I, 149, 1².
 dânta, tooth: atharyâb ná dântam, IV, 6, 8².
 dabh, to deceive: dípsantab ná debhub, I, 147, 3; dadabhanta, I, 148, 2; dabhan, I, 148, 5;—sâtrum â-dabhuâb, III, 16, 2.
 dâbha, deceiver, V, 19, 4³.

dabhrâ, few, I, 31, 6.
 dám, house: dám-su, I, 141, 4.
 dâma, house, I, 1, 8, &c.; II, 1, 7²; 8; kittib apâm dâme, I, 67, 10¹; dâme-dame, house by house, I, 128, 4; IV, 7, 3; V, 1, 5; 6, 8.
 dámânas, domestic, friend of the house, I, 60, 4²; 68, 9; 140, 10; 141, 11; III, 1, 11; 17, 2, 15; 3, 6; 5, 4; IV, 4, 11; 11, 5; V, 1, 8¹; 4, 5; 8, 1.
 dám-pati, master of the house, I, 127, 8; V, 22, 4;—dám-pati, husband and wife, V, 3, 2.
 dâmya, domestic, III, 1, 15; 2, 8.
 day, to bestow: dayasva, I, 68, 6;—ví dáyamâna, distributing, III, 2, 11; ví dayate, he tears to pieces, IV, 7, 10.
 dárvi, sacrificial ladle, V, 6, 9.
 darsatâ, conspicuous, beautiful, I, 36, 9; 141, 1; 144, 7; III, 1, 3; 10, 6; 27, 13.
 dâsa-pramaî: dâsa-pramatim, read: dâsa pramatim, I, 141, 2⁴.
 dasasy: sám dasasya, forgive, III, 7, 10.
 das: sam-dadasvân, being exhausted (?), II, 2, 6¹.
 dasmâ, wonderful, I, 77, 3; 148, 4; II, 1, 4; 9, 5; III, 1, 7; 3, 2; IV, 1, 3; 6, 9; V, 6, 5; 17, 4.
 dasmât, possessed of wonderful power, I, 74, 4.
 Dâsyu, I, 36, 18; 59, 6; V, 4, 6; pl., the Dasyus, I, 78, 4; III, 29, 9; V, 7, 10; 14, 4.
 dah, to burn: daha, I, 12, 5, &c.; dhâkshat, burning, II, 4, 7;—ânu dhakshi, II, 1, 10;—prâti dhakshi, I, 76, 3;—prâti dahanât, burn against, III, 18, 1;—sám daha, I, 36, 14; 20.
 dâ, to give: ânu duh, they give way, I, 127, 4;—ná párâ dât, he will not surrender, V, 3, 12.
 dâ, to bind: ní-dadub, (V, 2, 6²); ní-ditam, V, 2, 7.
 dâ (do), to cut, to shear: dâti, I, 65, 8; V, 7, 7.
 dâtrî, giver, I, 13, 11.
 dâtri, mower, V, 7, 7.
 dâna, gift, V, 27, 5.
 dâván: dâvâne, for the sake of giving, II, 1, 10.

dâs, to offer, worship : dadâsa, I, 36, 4, &c.; yâb túbhym dâsât, I, 68, 6; dâsat, IV, 2, 9; dâsat yâb asmai áram, who satisfies him, I, 70, 5; námab dâsât, I, 71, 6; agnáye dâshî ávase, I, 127, 4².

dâs, worship, I, 127, 7.

dâsú-adhvâra, performing worship, I, 75, 3¹.

dâsvâms, worshipper, liberal giver, I, 1, 6; 27, 6, &c.

dâs: abhi-dâsati, he tries to harm, I, 79, 11.

dâsâ-patnî, (strongholds) of which the Dâsas are the lords, III, 12, 6.

dâsvat, munificent, I, 127, 1; II, 4, 3; IV, 2, 7; V, 9, 2.

Dítî, IV, 2, 11³.

didrikshéya, worthy to be looked for, I, 146, 5.

didrikshéya, visible, III, 1, 12.

didyû, arrow, I, 71, 5.

didyút, shaft, I, 66, 7.

didhishâyya, worthy to be searched for, desirable, I, 73, 2⁴; II, 4, 1.

didhishû, seeking to obtain, I, 71, 3².

dív, see dyû.

divab-rûk, shining from heaven, III, 7, 5.

divákshas, dwelling in heaven, III, 7, 2¹.

divâ-tarât, more than by day, I, 127, 5³.

divi-kshayá, dweller in heaven: divi-kshayám (conj. for diví kshâ-yam), III, 2, 13¹.

divitmat, going to heaven, I, 26, 2.

dívishî, the striving for day, I, 45, 7¹; 141, 6; — heaven-aspiring sacrifice, IV, 9, 3.

divi-sprís, attaining to Heaven, I, 142, 8; V, 11, 1; 13, 2¹.

divyâ, heavenly, I, 143, 5; 144, 6; III, 2, 4; — divine: divyâya gánmane, I, 58, 6.

dís, quarter of the world: dísab, I, 31, 14³; prá dísam (for pra-dísam), I, 95, 3².

dî, dîdî, to shine, I, 36, 11, &c.; rayim asmâsu dîdihî, shine upon us with thy wealth, II, 2, 6; didayet, may he illuminate, II, 4, 3; dîdyat (conj. dîdhyat), III, 1, 1³; devân ákkba dîdy-

ânah, brightly shining towards the gods, III, 15, 5¹; dîdyataṁ brihát, III, 27, 15.

dîdi-vâms, resplendent, I, 12, 5; 10, &c.

dîdivi, shining, I, 1, 8.

dîdhiti, (adoring) thought, devotion, III, 4, 3; IV, 2, 16²; V, 18, 4.

dîrghâ, long-lasting: dîrghâb rayîb, IV, 2, 5.

dîrghâ-âyus, long living, IV, 15, 9; 10.

dîrghâyu-sokis, flaming through long life, V, 18, 3.

dub-itâ, trouble, misfortune, danger, I, 99, 1; 128, 5; III, 20, 4; V, 3, 11; 4, 9; 9, 6.

dub-uktâ, evil word, I, 147, 4.

dub-éva, of evil conduct, IV, 5, 5; V, 2, 9.

dub-gâ, trouble, I, 99, 1; 189, 2.

dub-gâha, difficulty, V, 4, 9.

dub-grîbhi, difficult to seize, I, 140, 6.

dub-gribhîy: dub-gribhîyase, thou shovest thyself hard to seize, V, 9, 4.

dub-dâbha, undeceivable, III, 2, 2; IV, 9, 2; 8.

dûb-dhita, badly-composed (prayer), I, 140, 11.

dub-dhî, malicious, I, 94, 8; 9; III, 16, 2.

dub-matî, hatred, ill-will, III, 15, 6; IV, 11, 6.

dub-sâmsa, one who curses, I, 94, 9.

dugdhâ, milk, V, 19, 4¹.

dukkhúnâ, misfortune, I, 189, 5.

dûdhita, confused, IV, 1, 17¹.

dûr, gate, door, I, 68, 10; II, 2, 7¹; IV, 4, 6; dûrab, the doors (of heaven), I, 69, 10; 188, 5¹; râyâb dûrab, I, 72, 8.

duritâ, see dub-itâ.

durôka-sokis, he to whose flame men do not get accustomed, I, 66, 5¹.

duronâ, house, I, 69, 4; 5; 70, 4¹, &c.

durgâ, see dub-gâ.

dûryâ, pl., dwelling, IV, 1, 9; 18; 2, 12.

dûvas, worship, I, 36, 14²; III, 2, 6; 16, 4; IV, 2, 9; 8, 6.

duvasinâ, hastening, IV, 6, 10².

duvâsy, to exalt: duvâsyati, I, 78, 2; III, 3, 1; duvâsyân, III, 1, 2; 13; duvâsyâta, III, 2, 8; V, 28, 6.

dush, to violate : dûdushat, III, 3, 1.
 dustâra, invincible, I, 79, 8¹; II, 2,
 10; III, 24, 1; V, 15, 3.
 duh, to milk : dohâse, I, 141, 2;
 amrîtam dûhânâb, III, 1, 14.
 duhitî, daughter, I, 71, 5¹.
 dûtâ, messenger (Agni), I, 12, 1; 8;
 36, 3-5; 44, 2; 3; 9; 11;
 58, 1; 60, 1; 72, 7; 74, 4;
 188, 1; II, 6, 6; 7; 9, 2; III,
 3, 2; 5, 2; 9; 6, 5; 9, 8; 11,
 2; 17, 4; IV, 1, 8; 2, 2; 7, 4;
 9; II, 8, 1; 9, 2; V, 3, 8;
 8, 6; II, 4; 21, 3; 26, 6.
 dûtyâ, the work of a messenger :
 dûtyâm (yâsi), I, 12, 4; 44, 12;
 74, 7; messengership, I, 71, 4³;
 IV, 7, 8; 8, 4; 9, 6.
 dûré-bhâ, far-shining, I, 65, 10.
 dri, to rend : dadri-vâmsab, IV, 1, 14.
 drilbâ, strong, I, 71, 2; 72, 8.
 drîsika, beautiful, I, 27, 10;—sight,
 I, 65, 10; 69, 10.
 drîsyâ, visible, IV, 2, 12.
 drishât-vatî, N. of a river, III, 23, 4.
 devâ, god, I, 1, 2, &c.; devâb devé-
 bhib, devânâm, &c., I, 1, 5;
 13, 11; 31, 1; 9; 68, 2¹; 94,
 13; 142, 11; II, 3, 1; IV, 15,
 1; devám-devam, this or that
 god, I, 26, 6; bhûvab devânâm
 pitâ putrâb sán, I, 69, 2; devâ-
 nâm gánma, I, 70, 6; devâñ
 (i.e. devâm) gánma, I, 71, 3^{5,6};
 IV, 1, 2²; 2, 17²; pâthab de-
 vêbhya, I, 188, 10¹; devânâm
 gánimâni, III, 4, 10; devânâm
 gúhyâ námâni, V, 5, 10; devâ-
 vásab sárવayâ visâ, V, 26, 9;—
 visve devâb, II, 3, 4¹; V, 3, 1;
 26, 4;—divine, I, 1, 1; III, 20,
 4; dvârab devâb, I, 13, 6; II,
 3, 5; V, 5, 5; déva barhiâb, II,
 3, 4; dhíyam devîm, III, 18,
 3; devîb pátmib, IV, 5, 13.
 deva-avî, eagerly longing for the
 gods, III, 29, 8.
 devâ-kâma, loving the gods, II, 3, 9;
 III, 4, 9.
 devâ-gushâ, agreeable to the god,
 I, 77, 1.
 devâ-gûta, sent by the gods, IV, 11, 4.
 devâ-tâti, the divine world, host of
 the gods, I, 127, 9; 141, 10;
 III, 19, 2; 4; 26, 2; IV, 6, 3;
 9; devâ-tâtâ, among the gods,

I, 58, 1; 95, 8³; 128, 2; III,
 19, 1; IV, 6, 1.
 deva-trâ, to the gods, I, 128, 6⁵; III,
 1, 22;—among the gods, III, 8,
 7; V, 20, 1.
 deva-tvâ, divinity, I, 68, 4; 69, 6¹.
 devadryâñk, turned towards the
 gods : devadriñkîm, III, 6, 1².
 devâpsarab-tama, most agreeable to
 the gods, I, 75, 1.
 devâ-bhakta, god-given, IV, 1, 10.
 deva-yagyâ, worship as is due to the
 gods, V, 21, 4.
 deva-yát, worshipping, or longing
 for, the gods, pious, I, 36, 1⁴;
 77, 3; III, 5, 1; 6, 1; 3; 8, 1;
 4; 6; 10, 7; 29, 12; IV, 2,
 17; 11, 5; V, 1, 4; 21, 1.
 deva-yâ, approaching the gods, III,
 8, 5³.
 deva-yâna, (the ways) which the
 gods go : ádhvanab deva-yânâ, I,
 72, 7³.
 deva-yû, godly, IV, 2, 7; 9, 1.
 devâ-vâta, beloved by the gods, III,
 20, 2; IV, 3, 15;—Devavâta, N.
 p., III, 23, 2.
 deva-vâhana, drawing hither the gods,
 III, 27, 14.
 deva-vítama, most excellently re-
 pairing to the gods, I, 36, 9.
 devâ-vîti, feast of the gods, I, 12,
 9; III, 17, 5; 21, 2.
 devâvyakab-tama, which best receives
 the gods with its wide extent,
 I, 142, 5; IV, 26, 8; V, 22, 2.
 devâ-vyakas, receiving the gods, III,
 4, 4.
 deva-jâs, for each of the gods, III,
 21, 5.
 Devâ-sravas, N. p., III, 23, 2; 3.
 deva-hûitama, best invoker of the
 gods, III, 13, 6.
 devâhûti, invocation of the gods, I,
 12, 12.
 devâñk, turned towards the gods, I,
 127, 1.
 devî, goddess, I, 13, 9; III, 7, 2²,
 25, 3; IV, 14, 3; tisrâb devîb,
 II, 3, 8; III, 4, 8; V, 5, 8.
 devyâ, godhead, I, 140, 7.
 deshnâ, gift, II, 9, 4.
 Daiva-vâtâ, (Agni) of Devavâta, III,
 23, 3;—son of Devavâta, IV,
 15, 4¹.
 daînya, divine, I, 27, 12; II, 5, 2;

III, 20, 4 ; daívâ hótârâ, I, 13, 8¹; 142, 8; 188, 7; II, 3, 7 ; III, 4, 7 ; V, 5, 7 ; daívyam gánam, host of the gods, I, 31, 17 ; 44, 6 ; 45, 1²; 9 ; 10 ; V, 13, 3 ; daívâni vratâ, I, 70, 2 ; daívyab samitâ, II, 3, 10 ; mádhunâ daívyena, III, 8, 1²; vâkasâ daívyena, IV, 1, 15 ; daívâni, divine powers, IV, 4, 5. do, see dâ.
dógha, milkstream, V, 15, 5¹.
doshâ, evening : doshâ ushási, II, 8, 3 ; IV, 2, 8 ; prâti doshâm ushásam, IV, 12, 2 ; V, 5, 6 ; doshâ, at evening, IV, 11, 6.
dôshâ-varstar, shining in the darkness, I, 1, 7¹; IV, 4, 9¹.
dohâna, stream (?), I, 144, 2¹.
dyâvâkshâmâdu, Heaven and Earth, I, 96, 5 ; 140, 13 ; III, 8, 8¹.
dyâvâprithivîdu, Heaven and Earth, I, 31, 8 ; II, 1, 15 ; 2, 3 ; 7 ; III, 3, 11 ; 25, 3 ; 26, 8 ; IV, 14, 2.
dyû, sky, heaven, Heaven, I, 31, 4¹, &c. ; 67, 5² ; upa-mâ divâb, I, 31, 15¹ ; divâb ná sânu, I, 58, 2 ; mûrdhâ divâb, I, 59, 2 ; III, 2, 14 ; divâb brihatâb, I, 59, 5 ; 71, 2 ; dyâub ná bhûma, I, 65, 3¹ ; divâb gyotib, I, 69, 1 ; mahé pitré divé, I, 71, 5¹ ; IV, 1, 10 ; dyâub (conj. dyôb), I, 71, 8¹ ; divâb akshî iti, I, 72, 10¹ ; párgmânam-iva dyâm, I, 127, 2³ ; dyâvâ prithivî iti, Heaven and Earth, I, 143, 2 ; vísvâ divâb rokanâ, I, 146, 1 ; III, 6, 8 ; 12, 9 ; dyû-bhih tvám (conj. dyû-bhyab), II, 1, 1² ; ásurâb mahâb divâb, II, 1, 6 ; divâb-iva aratib, II, 2, 2 ; dyâub ná strî-bhih, II, 2, 5 ; IV, 7, 3 ; tisráb divab, II, 3, 2 ; divâb kavînâm, III, 1, 2 ; divâb prithivyâb, III, 1, 3 ; 6, 2³ ; 3 ; 25, 1 ; IV, 5, 11 ; divâb yahvîb, III, 1, 6 ; 9⁴ ; divâb prishtbám, III, 2, 12 ; divâb kshâyam (conj. divikshayám) III, 2, 13¹ ; ketûm divâb, III, 2, 14 ; divâb nâbhâ, III, 4, 4 ; várshman divâb, III, 5, 9 ; dyâvâ, III, 6, 4² ; divâb árnâm, III, 22, 3 ; divâb putrâb, IV, 2, 15 ; divâb kikityvân, IV, 3, 8 ; divâb â-rôdhanâni, IV,

7, 8 ; 8, 2 ; 4 ; divâb skambhâb, IV, 13, 5 ; divâb sîsum, IV, 15, 6² ; divâb kit brihát, more mightily than even the sky, V, 10, 4² ; divâb dhárman, V, 15, 2² ; divâb ná rétasâ, V, 17, 3³.
dyû, day : divé-dive, day by day, I, 1, 3 ; 7, &c. ; divâb pûrvab, before daybreak, I, 60, 2 ; ánu dyûn, day by day, I, 71, 6 ; 148, 4 ; III, 23, 2 ; IV, 4, 8 ; 9 ; divâ náktam, I, 98, 2 ; 144, 4² ; trîb û divâb, I, 142, 3 ; dyû-bhih, day by day, III, 3, 2 ; V, 16, 2.
dyukshâ, heavenly, II, 2, 1.
dyut, to shine : ví abhî dyaut, mayest thou beam forth, IV, 4, 6 ;—ví didyuta, make shine, II, 2, 7 ; ví adyaut, thou hast shone forth, III, 1, 8 ; 18 ; ví didyutânâb, flashing, III, 7, 4 ;—sám adyaut, III, 5, 2.
dyû-bhakta, assigned by Heaven, I, 73, 6 ; IV, 1, 18.
dyu-mât, brilliant, I, 74, 9 ; II, 7, 1 ; 9, 6 ; III, 10, 8 ; 13, 7 ; V, 23, 4.
dyumiát-tama, most brilliant, V, 24, 2¹.
dyumnâ, splendour, I, 73, 4, &c. ; dyumnaib, with (songs full of) splendour, I, 78, 1-5 ; dyum-nâsyâ sâvasâ, V, 7, 3.
dyumnâ-vat, brilliant, III, 29, 15.
dyumnín, brilliant, I, 36, 8.
dyumnín-tama, most brilliant, I, 127, 9.
drapsâ, spark, I, 94, 11 ;—banner, IV, 13, 2.
dravát, see dru.
dravizab-dás, giver of wealth, II, 6, 3.
dravizab-dâ, giver of wealth, I, 96, 1-8 ; II, 1, 7.
drávizas, wealth, I, 96, 8 ;—wealth-giver, III, 7, 10.
dravizasyú, aspiring after wealth, II, 6, 3 ; V, 13, 2.
dru, to run : dravát, speedily, I, 44, 7 ; drávatâm, III, 14, 3 ; drû-nânâb? IV, 4, 1².
drú-anna, feeding on wood, II, 7, 6.
drû, guile, IV, 4, 15.
dru-hântara, a mighty woodcutter, (I, 127, 3²).
druham-tarâ, conqueror of deceitful foes, I, 127, 3².

dvayá, falsehood, I, 147, 4; 5; V, 3, 7; 12, 2.
 dvár, door : dvárab devíb, the divine doors, I, 13, 6; 142, 6; II, 3, 5; V, 5, 5; dvárâ, the two folds of the door, I, 128, 6; dvárâ támasah, III, 5, 1.
 dvíb páñka, twice five, IV, 6, 8¹.
 dvi-gánman, of double birth (Agni), I, 60, 1¹; 140, 2¹; 149, 4; 5.
 Dvitá, V, 18, 2².
 dvitá, forsooth, verily, I, 127, 7; II, 4, 2²; III, 2, 1³; 17, 5¹.
 dvi-pád, two-footed, I, 94, 5.
 dvi-bárhas, twofold, I, 71, 6;—doubly-powerful, IV, 5, 3¹.
 dvi-mâtrí, having two mothers, I, 31, 2¹.
 dvish, hostile power, I, 97, 7; II, 7, 2; 3; III, 15, 1.
 dveshab-yút, driving away malice, IV, 11, 5; V, 9, 6.
 dvéshas, hatred, malice, II, 6, 4; IV, 1, 4; 10, 7; V, 20, 2;—hostile power, III, 16, 5²; 27, 3.
 dhakshi (Samhitá : dakshi), voc. (?), O burning one (?), I, 141, 8².
 dhákshu, burning, II, 4, 4.
 dhakshús, burning, I, 141, 7.
 dhan: dhanáyan, they set into motion, I, 71, 3;—dadhanvub (read dadhanvub ?), IV, 3, 12².
 dhána, prize, I, 31, 6; 8; 36, 4.
 dhanam-gayá, winning the prize, I, 74, 3.
 dhana-sá, gaining wealth, II, 10, 6¹.
 dhana-sprít, winner of prizes, I, 36, 10; V, 8, 2.
 dhanín, rich, I, 150, 2;—containing the prize of the contest, IV, 2, 15³.
 dhánus, dry land : dhánob ádhi, I, 144, 5².
 dhánya, precious, III, 1, 16.
 dhav, to run along : dadhanvé, II, 5, 3; dadhanvub, (IV, 3, 12²).
 dhánvan, dry ground, I, 95, 10;—desert, V, 7, 7.
 dhanva-sáh, a conquering Bowman, I, 127, 3⁶.
 dham, to melt : dhámantab, IV, 2, 17¹;—úpa dhámati dhmâtári, V, 9, 5³.
 dháríman, firm law, I, 128, 1¹.

dharúna, supporter : dharúnah rayî-nám, I, 73, 4²; supporting, V, 15, 1; 2; 5¹;—firm ground, III, 3, 1.
 dharwasi, firm, I, 141, 11;—supporter, V, 8, 4.
 dharní, supporter, I, 127, 7.
 dhartrí, supporter, V, 1, 6; 9, 3.
 dhárman, law, ordinance, III, 3, 1; V, 26, 6; prathamá ánu dhárma, III, 17, 1; ánu dhárma, III, 17, 5;—support, V, 15, 2.
 dhâ, to put, place, give : dadhiré, I, 26, 8, &c.; kánab dhâb, accept, I, 26, 10; dadhire, have been laid down, I, 59, 3¹; dâdhânâb, obtaining, I, 73, 5²; mäkih naþ dub-itâya dhâyib, do not deliver us to distress, I, 147, 5; dâdhat, 3rd pers. or part., I, 188, 2¹; dadhire puráb, they have placed in front (as Purohita), III, 2, 5; dhishva, III, 6, 6; didhishantu, may they bestow, III, 8, 6; dhâmahe, may we acquire, V, 16, 5;—â dadhe, I have established, III, 27, 9²;—ní dadhe, he has established, I, 36, 19; ní dadhe, I have laid down, III, 23, 4¹; 27, 10¹; ní dadhub (conj. ní dadub ?), V, 2, 6²; ní dhatte puráb, V, 28, 2¹;—ví-dhâti, he worships (conj. for vi-bhâti), I, 71, 6¹; ví dhâb, distribute, I, 72, 7; IV, 6, 11; ví dadhau, he determines, I, 95, 3.
 dhâ, to suckle : dhâpáyeti iti, I, 96, 5; adhayat, I, 144, 2; III, 1, 10; V, 1, 3⁴;—úpa dhâpayete iti, I, 95, 1.
 dhâtrí, establisher, IV, 7, 1.
 dhâna: pári dhânam aktób, about nightfall (?), III, 7, 6.
 dhâman, foundation, I, 95, 9¹; 144, 1⁴; III, 3, 4; IV, 7, 7;—abode, II, 3, 2; 11;—statute, law, III, 2, 10; 7, 6; IV, 5, 4;—form: saptá dhâma-bhib, IV, 7, 5¹.
 dhâyas, prospering, I, 31, 13;—refreshment, refreshing drink, I, 72, 9; 94, 12; 141, 6; II, 5, 7; V, 7, 6; 9; 15, 4.
 dhârâ, stream : dhârâm ritásya, I, 67, 7¹; V, 12, 2; dhârâb udan-yâb-iva, II, 7, 3; dhârâb, III, 1, 8; 9.

dhâv : ní dhâvate, he runs down, I, 141, 5.
 dhâsî, drink, I, 140, 1²; III, 7, 1¹; 3²; IV, 3, 9; V, 12, 4.
 dhitá-van, in whom (wealth) has been laid down, III, 27, 2.
 dhiyam-dhâ, thoughtful, I, 67, 4; 72, 2.
 dhiyâ-vasu, giving wealth for prayer, I, 58, 9; 60, 5; III, 3, 2; 28, 1.
 Dhishánâ, N. of a goddess, I, 96, 1²; III, 2, 1².
 dhishnyâ, liberal (?), III, 22, 3¹.
 dhishnyâ, the Dhishnya altar, IV, 3, 6¹.
 dhî, to think : devân ákkha dîdhyat (conj. for dîdya), III, 1, 1³;—ánu vratám dîdhyânâb, contemplating the law, III, 4, 7.
 dhî, (pious) thought, prayer, I, 1, 7; 27, 11, &c.; 95, 8²; III, 11, 2; 3; 12, 1; yantâram dhinâm, III, 3, 8; dhiyâ kakre, III, 27, 9¹; kakripânta dhîbhîb, IV, 1, 14.
 dhîtî, thought, I, 68, 5¹; 71, 3¹; III, 12, 7; 13, 5; V, 25, 3; devotion, I, 77, 4; pious thought, i.e. hymn, or prayer, I, 143, 1; 144, 5; IV, 5, 7.
 dhîra, wise, I, 65, 2¹, &c.
 dhûni, roaring, I, 79, 1².
 dhur, to harm : ádhûrshata, V, 12, 5.
 dhûr, pole, III, 6, 6.
 dhû, to shake : ádhûnot, I, 59, 6; davidhâva, I, 140, 6; dodhaviti, he waves, II, 4, 4²; adhûnutam, you have hurled down, III, 12, 6; dávidhvati, shaking, IV, 13, 2; dávidhvatab, having shaken, IV, 13, 4²; ava-dhûnushé, thou hurlest away, I, 78, 4.
 dhûb-sâd, charioteer, I, 143, 7; II, 2, 1³.
 dhûmâ, smoke, I, 36, 9; III, 29, 9; IV, 6, 2; V, 11, 3.
 dhûmâ-ketu, whose banner is smoke, I, 27, 11; 44, 3.
 dhûma-ketu, banner of smoke, I, 94, 10¹.
 dhûmfñ, smoky, V, 9, 5².
 dhûrtî, mischief, I, 36, 15; 128, 7.
 dhri, to hold : dâdhâra, I, 66, 3, &c.; —ni-dhârâyantab, setting down, IV, 2, 12.
 dhritâ-vrata, whose laws are firm, I, 44, 14; 141, 9; II, 1, 4.

dhrish : á dadharshît, may he defy, IV, 4, 3; ná á-dhrishe, not to be defied, V, 8, 5.
 dhrishág ? V, 19, 5¹.
 dhrishatâ, fiercely, I, 71, 5; IV, 4, 2; 5, 6.
 dhrishnu-yâ, fiercely, V, 10, 5.
 dhénâ, stream, I, 141, 1; shower, III, 1, 9².
 dhenú, milch cow, I, 66, 2; 73, 6; II, 2, 2; 9¹; 5, 5¹; III, 1, 7; 6, 4; IV, 1, 6; 16; dhenú iti, I, 146, 3²; divákshasab dhenâvab, III, 7, 2².
 dhmâ, see dham.
 dhmâtrí, smelter, V, 9, 5.
 dhrag : úpa dhrágantam, speeding forward, I, 149, 1.
 dhrágîmat, hastening, I, 79, 1.
 dhruvâ, firm, I, 36, 5¹, &c.; káratab dhruvâsyâ, I, 146, 1; dhruvé (for Pada : dhruvâb), III, 6, 4¹.
 dhruvâ-kshema, dwelling in firm peace, IV, 13, 3.
 dhvams : dhvasâyantam, sparkling, I, 14c, 3; dhvasâyantab, I, 140, 5.
 dhvasmán, bespatterer, IV, 6, 6.
 dhvri, see dhur.

ná, 'like,' and ná, 'not,' I, 127, 3⁶.
 náki, not, I, 27, 8; 69, 7.
 náktâ, Night : náktâ ka ushásâ, I, 73, 7; náktam, by night, I, 98, 2; 127, 5; 144, 4²; V, 7, 4.
 naktâ-yâ, by night, IV, 11, 1.
 nákti, Night : náktib ushásab, II, 2, 2.
 Náktoshásâ, du., Night and Dawn, I, 13, 7; 96, 5; 142, 7.
 naksh, to reach : nákshante, I, 66, 9;—abhí nakshati, I, 95, 10.
 nad : nânadat, roaring, I, 140, 5; III, 2, 11.
 nápât, offspring : úrgab napât, I, 58, 8; II, 6, 2; III, 27, 12; V, 17, 5;—apám nápât, the child of the Waters, I, 143, 1²; III, 9, 1.
 náptri, offspring : úrgáb náptre, V, 7, 1.
 nabhanyâ? I, 149, 3².
 nábhâs, cloud, I, 71, 10; II, 4, 6; III, 12, 1¹.
 nam : á-námam, to direct, IV, 8, 3.
 námab-ukti, praise, I, 189, 1; III, 14, 2².
 námas, adoration, reverence, I, 1, 7,

&c.; námasâ, adoringly, III, 14, 5.
 namasy, to worship, adore: namasy-
 ánti, I, 36, 19; námasyá, I, 44,
 6¹; namasyan, I, 72, 5; nama-
 syáta, III, 2, 8; namasyámb, III, 17, 4; namasyántab, adoring,
 IV, 6, 11.
 namasyà, to be adored, venerable,
 I, 72, 5²; II, 1, 3; 10; III, 5,
 2; 27, 13.
 namasvín, adorer, I, 36, 7.
 Nárásámsa, 'song of men' or 'praised
 by men,' I, 13, 3¹; 142, 3; II,
 3, 1; III, 29, 11; V, 5, 2.
 nárya, manly power, I, 72, 1.
 náva, new, young, I, 31, 8, &c.;—
 návyams, návyasî, I, 27, 4; 60,
 3; 141, 5; 143, 1; III, 2, 13;
 návyasâ, I, 12, 11;—návyab,
 gen., V, 12, 3¹;—návishtka,
 youngest, V, 27, 3.
 nava-gâ, new-born, IV, 6, 3.
 náva-gâta, new-born, V, 15, 3.
 navatî, ninety: navatîm púrab, III,
 12, 6.
 navamám, for the ninth time, V,
 27, 3³.
 Náva-vâstva, I, 36, 18¹.
 návedas, watcher: ushásab návedâb,
 I, 79, 1³;—witness, V, 12, 3.
 návya, young, I, 141, 10; 189, 2.
 nas, to attain: nástate, V, 4, 11;—â
 ânat, I, 71, 8.
 nas: nérat, it disappeared, IV, 1, 17.
 Náhusha, N. of a clan, I, 31, 11²;
 V, 12, 6.
 Nahus, (I, 31, 11²).
 náka, sky, firmament: pipésa nákam
 stríbhîl, I, 68, 10;—III, 2, 12;
 5, 10; IV, 13, 5; V, 1, 1; 17, 2.
 nânâ-rathám, on many chariots, III,
 6, 9.
 nândî, delight: nândyê, I, 145, 4.
 Nâbhânedishâ, (I, 142, 10¹).
 nâbhi, navel, centre, I, 59, 1²; 142,
 10¹; III, 5, 5; IV, 10, 8;
 nâbhib prithivyb, I, 59, 2;
 143, 4; II, 3, 7; III, 5, 9;
 29, 4; pra-gâm nâbhîm, II, 3,
 9; divâb nâbhâ, III, 4, 4;
 amrítasya nâbhîm, III, 17, 4.
 náman, name: deva-tvám náma,
 amrítam náma, I, 68, 4¹; ná-
 mânî dadhire yagñiyâni, I, 72,
 3; prathamám náma dhenôb,

IV, 1, 16; gúhyam náma, V, 3,
 2; 3; 5, 10; bhûri náma da-
 dhâti, V, 3, 10.
 nârî, wife, I, 73, 3.
 nârmizî? I, 149, 3¹.
 nâvâ, boat: nâvâyâ, I, 97, 8¹.
 Nâsatya, IV, 3, 6³;—du., the Asvins,
 IV, 14, 1².
 nim, to kiss: nímsate, I, 144, 1⁴.
 ní-kâma, desirous of, III, 1, 15.
 niksh: vi-nikshe, to pierce, V, 2, 9.
 ni-kirâ, watchful, III, 9, 4.
 ninik, secretly, IV, 5, 8¹.
 ninýâ, hidden, I, 95, 4¹; inmost, IV,
 3, 16.
 nítya, one's own, I, 66, 1¹; 5; 71,
 1; 140, 7; 148, 3; 5; II, 2,
 11;—true (friend of men), I,
 141, 2²;—nityam, constantly, I,
 73, 4.
 nítya-aritra, with its own rudders,
 I, 140, 12¹.
 nid: nidânâb, scolding, IV, 5, 12.
 níd, scoffler, III, 16, 5;—revilement,
 IV, 4, 15.
 ninitusú, who tries to revile, I, 189, 6.
 ninditrî, reproacher, V, 2, 6.
 nîndya, reproachable, V, 2, 6.
 ni-mish, closing of the eyes, I, 72, 5⁴.
 ni-vâkana, invocation, I, 189, 8;
 —recitation, IV, 3, 16.
 ni-vát, depth: ut-vátâb ni-vátâb, III,
 2, 10.
 ni-vârtana, return, III, 9, 2.
 ni-vid, the Nivid formula, I, 96, 2¹.
 nishkâ-grîva, with a golden ornament
 at his neck, V, 19, 3.
 nî-hita, laid down, I, 72, 6.
 nî, to lead: padám nayanti, they
 follow his track, I, 146, 4²;—
 pári nayanti, they carry around,
 I, 95, 2⁴; pári niyate, he is led
 around, IV, 15, 1.
 nî/â, nest, IV, 1, 11; 12.
 nîthâ, song, IV, 3, 16.
 nîtha-vid, knowing all the ways, III,
 12, 5.
 nîla-prishthâ, with the dark blue
 back, III, 7, 3.
 nu, to low, roar: návanta, I, 66, 10;
 nonâva, I, 79, 2;—to shout
 (hymns of praise): návanta, I,
 69, 10;—abhí prá nonumab, I,
 78, 1-5; abhí anûshata, they
 have greeted with shouts, I, 144,
 2; IV, 1, 16; abhí anûshata,

(the hymns) have been sung, V, 5, 4;—sám navanta, IV, 3, 11.

nú, now: nú kit nū, I, 58, 1¹; nū ka purā ka, I, 96, 7.

nūtana, present, recent, I, 1, 2; III, 1, 20.

nūnám, now: adyá nūnám ka, I, 13, 6; nūnám aparám, now and in future, I, 189, 4.

nrí, man: nrí (for various cases), I, 146, 4⁵; III, 14, 4¹; IV, 2, 15²; V, 15, 2²; naraś mārutāb, III, 16, 2¹; sámse nrinám, III, 16, 4.

nri-kákshas, beholding men, III, 15, 3; 22, 2; IV, 3, 3.

nri-tana, manliest, I, 59, 4; 77, 4; III, 1, 12; 19, 3; IV, 5, 2; V, 4, 6.

nri-páti, lord of men, I, 71, 8³; II, 1, 1; 7.

nri-péras, (the divine doors) with men as their ornaments, III, 4, 5^{3, 4}.

nrimáś, manly power, I, 67, 3; V, 19, 2.

nri-vát, with men, V, 18, 5.

nri-vát-sakhi, rich in manly friends, IV, 2, 5¹.

nri-sádana, seat of men, V, 7, 2.

nri-hán, man-killer, IV, 3, 6.

netrí, leader, III, 15, 4; 20, 4; isháṁ netá, III, 23, 2².

nédishtha, near, nearest, I, 127, 11; IV, 1, 5.

nemá-dhiti, discord, I, 72, 4².

nemí, felly, I, 141, 9; II, 5, 3; V, 13, 6.

nésha-tama, best leading, I, 141, 12.

néshtri, the N. priest, II, 5, 5¹.

neshtrá, office of the Neshtri (priest), II, 1, 2.

naú, boat: nává-iva, I, 97, 7; 99, 1; V, 25, 9; síndhum ná nává, V, 4, 9; návam nítya-aritrám pat-vátim, I, 140, 12¹.

nyáñk, directed downwards: níkib, I, 66, 10²; 72, 10⁴.

pakvá, ripe, I, 66, 3; IV, 3, 9.

pakatá, baked, III, 28, 2.

páñkan, five: ádhi páñka krishṭiśhu, over the fivefold dwellings (of the five peoples), II, 2, 10.

pañkását, fifty, V, 18, 5.

pat: patyate, he rules, I, 128, 7; patyase, thou possessest, II, 1, 8.

pat, to fly: pánti míhab, I, 79, 2.

pataṅgá, winged (flames), IV, 4, 2.

pataśrin, winged, I, 58, 5²; 94, 11.

patará, winged: prisnyáb patarám, II, 2, 4.

páti, lord, I, 26, 1, &c.; pátiś dán, I, 149, 1²;—husband, I, 66, 8; 71, 1; IV, 3, 2¹.

pátiśushtá (nári), (a wife) beloved by her husband, I, 73, 3.

pati-ríp, deceiving her husband, IV, 5, 5.

pátní, consort: devíb pátn'b, IV, 5, 13.

pátní-vat, together with the wife, I, 72, 5; III, 6, 9.

pátmán, flight, I, 141, 7; V, 5, 7.

pat-vát, having feet, I, 140, 9; pat-vátim návam, I, 140, 12¹.

pátván, flight, V, 6, 7.

pathyá, path, III, 14, 3.

pad, to fall: padishtá, I, 79, 11;—áva padyate, IV, 13, 5.

pád, foot: padáb ní dadháti, I, 146, 2; pad-bhíb (conj. for pat-bhíb), IV, 2, 14².

padá, footprint, footmark, track, I, 65, 2; 67, 6²; IV, 5, 3; padám nayanti, they follow his track, I, 146, 4²; padám véb, III, 5, 5¹; 6; IV, 5, 8⁴; padám Vishnob upa-mám, V, 3, 3;—standing-place, abode: padé paramé, I, 72, 2; 4; tríb saptá gúhyáni padá, steps or places, I, 72, 6¹; iláb padé, I, 128, 1; ritásya padé, IV, 5, 9; mātúb padé paramé, IV, 5, 10.

pada-ví, following the footsteps, I, 72, 2²; III, 5, 1¹.

pan, to praise: pánta, II, 4, 5¹; panáyanta, III, 6, 7; panaya, V, 20, 1².

pániśtha, most wonderful, III, 1, 13.

pániyams, highly miraculous, V, 6, 4.

panú, praise, I, 65, 4.

páyas, milk, I, 66, 2; 79, 3; IV, 3, 9; 10.

páyasvat, rich in milk, II, 3, 6.

par, see pri.

pára, distant, III, 18, 2.

parab-pá, a protector far and wide, II, 9, 2; 6.

parasú, axe, I, 127, 3; IV, 6, 8.

parás, beyond : paráb manisháyâ, V, 17, 2².

parástât, on high, III, 22, 3.

parâ-vátâb, from afar, I, 36, 18; 73, 6; III, 9, 5.

pári, prep., from, I, 31, 4;—for the sake of, III, 5, 10¹.

pári-kshít, encompassing, III, 7, 1.

pári-gman, walking round the earth, I, 79, 3²; 127, 2³; III, 2, 9³; IV, 3, 6⁴; V, 10, 5.

pári-takmya, the decisive moment, I, 31, 6³, 4.

pari-bâdh, hindrance, V, 2, 10.

pari-bhû, encompassing, I, 1, 4; 97, 6; 141, 9; III, 3, 10.

pári-vítâ, enveloped, I, 128, 1³; III, 8, 4¹; IV, 1, 7.

párishtî, encompassing, I, 65, 3¹.

párimâs, abundance, III, 24, 5; V, 10, 1.

parîshti, searching, (I, 65, 3¹).

parushá, speckled, V, 27, 5.

párvan, joint (of the month) : párvanâ-parvanâ, I, 94, 4¹.

palitâ, grey, I, 144, 4; fem. páliknî, V, 2, 4².

pavítra, purification, III, 1, 5;—purifying strainer, III, 26, 8.

pas, to see : áti pasyasi, I, 94, 7; —pári apasyanti, they have searched, I, 146, 4;—ví pasya, look forth, III, 23, 2².

pás, eye : pat-bhíb, IV, 2, 12²; pat-bhíb (conj. pad-bhíb), IV, 2, 14².

pasú, animal, beast : pasvâ ná tâyúm, I, 65, 1¹, 2; pasúb râ sîsvâ, I, 65, 10; (Agni), II, 4, 7; V, 7, 7; cattle, I, 67, 6²; 72, 6; III, 9, 7; IV, 2, 18¹; V, 2, 5; victim, IV, 6, 3.

pasu-pâ, shepherd, I, 144, 6; IV, 6, 4.

pasu-sâ, winner of cattle, I, 127, 10¹.

pasvâ-yantra, taking ... as an instrument (?), IV, 1, 14.

pastyâ, dwelling, IV, 1, 11.

pâ: sâb pâti (conj. sâpâti), V, 12, 6¹.

pâka, simple, I, 31, 14; III, 9, 7; IV, 5, 2.

pâgas, stream of light, I, 58, 5; III, 14, 1; 15, 1; 29, 3; IV, 4, 1; V, 1, 2.

pâthas, abode, I, 188, 10¹; II, 3, 9; III, 8, 9; pâthâb (conj. pâthâb?), II, 2, 4¹.

pâyû, guardian, I, 31, 12; 13; 95, 9; 143, 8; 147, 3; 189, 4; II, 1, 7; 2, 4; III, 15, 4¹; IV, 2, 6; 4, 3; 12; V, 12, 4.

pârthiva, dweller on earth, I, 95, 3; —the terrestrial (space), I, 128, 3; 144, 6; grâyâmsi pârthivâ, V, 8, 7.

pâvakâ, purifier, I, 12, 9; 10; 13, 1; 60, 4; 95, 11; 142, 3; 6; II, 3, 1; 7, 4; III, 5, 7; 10, 8; 17, 1; 21, 2; 27, 4; IV, 5, 6; 6, 7; V, 4, 3; 7; 7, 4; 26, 1.

pâvaka-soki, whose flame is purifying, III, 2, 6.

pâvakâ-sokis, purifying with his flames, III, 9, 8¹; 11, 7; IV, 7, 5; V, 22, 1.

pâsa, fetter, V, 2, 7.

pitû, food, I, 69, 3; V, 7, 6.

pitu-mât, rich in food, I, 141, 2²; 144, 7; IV, 1, 8.

pitri, father : mahé pitré divé, I, 71, 5; pitub paramât (Heaven), I, 141, 4¹; pitub ka ganitub ka, III, 1, 10¹; pitâ yagñânam, III, 3, 4;—V, 3, 9²; 10¹;—du, parents, I, 140, 7²; III, 7, 1¹; 18, 11; pitrób upâ-sthe, I, 146, 1²; III, 26, 9; mâtârâ pitârâ, IV, 6, 7;—pitârab Ángirasab, I, 71, 2¹; pitâ pitri-bhyab útâye, II, 5, 1³; pitârab manushyâb, IV, 1, 13¹; pitârab párâsab pratnâsab, IV, 2, 16.

pitri-vittâ, acquired by the fathers, I, 73, 1¹; 9.

pítrya, paternal : sakhyâ pítryâni, I, 71, 10.

pinv, to swell : pínvamânâb, III, 1, 7; pinvasva, III, 3, 7.

pis, to adorn : pipésa, I, 68, 10.

pisâṅga-rûpa, tawny-coloured, II, 3, 9.

pîy, to abuse : pîyati, I, 147, 2.

putrín, with sons, V, 4, 11.

púnar: púnab astu sâb asmai, may it (the spell) recoil on him, I, 147, 4; púnab, give us back, I, 189, 3.

púr, stronghold : pûb-bhíb áyasîbhíb, I, 58, 8;—I, 149, 3; 189, 2; III, 12, 6; 15, 4; V, 19, 2.

purab-etrî, leader, I, 76, 2¹; III, 11, 5.

purab-gâ, going in front, I, 188, 11.

purab-sâd, sitting in front, I, 73, 3.

purâb-hita, the Purohita, I, 1, 1;

44, 10¹; 12; 58, 3; 94, 6^{1, 2};
128, 4; III, 2, 8; 3, 2; 11, 1;
V, 11, 2.

Púram-dhi, Liberality of the gods,
II, 1, 3³.

purás, in front : dadhiré puráb, III,
2, 5; V, 16, 1².

purá, before (with gen.), I, 71, 10;
—formerly, I, 96, 7.

puríshyà, of the soil : puríshyâsab
agnáyab, III, 22, 4¹.

purú, many, I, 36, 1³, &c.; III, 4,
5³; purú vâ áram (conj. puru-
vâram), I, 142, 10²; ánu pûrvib,
III, 15, 3¹;—mighty, I, 127, 3.

puru-aníka, with many faces, I, 79, 5.

puru-kshú, rich in food, I, 68, 10;
III, 25, 2.

puru-kandrá, rich in splendour, I,
27, 11; II, 2, 12; III, 25, 3;
V, 8, 1.

puru-trá, in many places, I, 70, 10;
146, 5.

puru-dámsa, wonderful, III, 1, 23.

puru-drúh, full of deceit, III,
18, 1.

purudhá-pratíka, with many faces,
III, 7, 3.

purudhá, manifoldly, IV, 2, 19.

purunib-sthá, growing up in many
places, V, 1, 6.

Puru-nîthá, N. pr., I, 59, 7.

puru-pésa, manifoldly-adorned, II,
10, 3².

puru-péras, manifold-adorned, III,
3, 6.

puru-prasastá, praised by many, I,
73, 2.

puru-priyá, beloved of many, I, 12,
2; 44, 3; 45, 6; III, 3, 4; V,
18, 1.

puru-praishá, he who pronounces
many Praishas, I, 145, 3².

puru-rûpa, of all kinds, manifold-
shaped, II, 2, 9; V, 8, 2; 5.

puru-vásu, rich in wealth, II, 1, 5.

puru-vâra, with many treasures,
bountiful : puru-vâram (conj.
for purú vâ áram), I, 142, 10²;
—II, 2, 2; IV, 2, 20; 5, 15.

puruvâra-pushri, lord of bountiful
prosperity, I, 96, 4.

purusha-trá : conj. purusha-tâ, men
as we-are, IV, 12, 4¹.

puru-stutá, praised by many, I, 141,
6; V, 8, 5.

puru-spríh, much desired, I, 142, 6;
II, 7, 1; IV, 8, 7; V, 7, 6.

puru-hútâ, much-invoked, I, 44, 7.

Purûrávas, I, 31, 4.

purofâs, sacrificial cake, III, 28, 1-6.

puróhiita, see puráb-hita.

push, to make prosper : pushyasi, I,
94, 6; V, 26, 6; pushyata, I,
94, 8; pushyati, III, 10, 3;
pushyantab, causing to thrive,
IV, 8, 5.

pushá, prosperity, I, 65, 5; 77, 5;
II, 4, 4; V, 10, 3.

pushri-mát, with prosperity, III,
13, 7.

pushrim-bhará, bringing prosperity,
IV, 3, 7.

pushri-vârdhana, augmenter of pros-
perity, I, 31, 5.

pû, to purify: punânâb, II, 3, 5;
krátum punânâb, III, 1, 5¹;
punânti, III, 8, 5; ápupot, III,
26, 8;—abhí punatî, IV, 5, 7.

pûtâ, purified, I, 79, 10.

pûtâ-daksha, of pure powers, III,
1, 3².

Pûrú, the Pûrus, I, 59, 6; V, 17, 1.

pûrva, former, ancient, I, 1, 2, &c.;

pûrva-vát, as for the ancients,
I, 31, 17;—diváb pûrvab, before
daybreak, I, 60, 2; to the front,
I, 94, 8¹; mânushât pûrvab, II,
3, 3²; tvát hótâ pûrvab, III,
17, 5;—eastern : pûrvám ánu
pra-dîsam, I, 95, 3.

pûrvá-thâ, in the old way, III, 29, 1.

pûrvyá, ancient, I, 26, 5; 94, 6;
III, 14, 3²; 23, 3; V, 15, 3²—
foremost, I, 74, 2¹.

Pûshán, II, 1, 6; IV, 3, 7.

pûshar-vát, accompanied by Pûshan,
I, 142, 12.

pri or par, to bring across : piparshi,
thou leadest forward, I, 31, 6⁴;
párshi, II, 7, 2; párshat, III,
20, 4; pipritam, III, 26, 9;
parshati dvishâb, may he help
us across our enemies, V, 25, 1;
9;—áti pâraya, I, 97, 7; áti
parsha, I, 97, 8; áti parshat, I,
99, 1.

pri, to fill : pûrdhi, I, 36, 12; paprá,
I, 69, 1;—âpapri-vâ, I, 73, 8;
146, 1; á aprinat, III, 2, 7; á
aprinab, III, 3, 10; á aprâb,
IV, 14, 2;—prá-pra prinitana,

fill (with bliss) further and further, V, 5, 5.

priks̄h, nourishment, I, 71, 7¹; 73.
5; II, 1, 6.

priks̄há, power, I, 127, 5¹; II, 1, 15²;
—powerful, I, 141, 2¹; saptá
priks̄hásab, III, 4, 7¹.

priks̄há-prayag, mighty sacrificer,
III, 7, 10¹.

priks̄húdh: priks̄húdhab? I, 141, 4².

prik: priñkanti, they fill, I, 79, 3;
priñkáte, they grow, I, 128, 5;
paprikānásab, swelling, I, 141,
6³; paprikâsi, make swell, I,
141, 11²;—támase vi-príke, for
dispersing the darkness, IV, 13,
3; vi-príkvat, cleared from ad-
mixture, V, 2, 3²;—sam-priñkâ-
náh, being united, I, 95, 8.

prít, battle, I, 27, 7; 79, 8; V, 9,
7; 10, 7; 16, 5; 17, 5.

prítaná, battle, III, 16, 2; 24, 1.

pritanágya, racing of battle, III, 8,
10.

pritaná-yú, seeking to combat, III,
1, 16.

pritaná-sáh, powerful in battles, III,
29, 9; V, 23, 2.

prítanyát, foe, II, 8, 6.

pritsutí, hostility, V, 4, 1.

prithiví, earth, Earth: nábhīb pri-
thiyáb, I, 59, 2; III, 29, 4;
agníb dátî róma prithivýáb, I,
65, 8; ksháṁ and prithivýin, I,
67, 5; dyávâ prithiví íti, Heaven
and Earth, I, 143, 2; diváb
prithivýáb, III, 1, 3; mahiná
prithivýáb, III, 7, 10²; vársh-
man prithivýáb, III, 8, 3; váre
á prithivýáb, III, 23, 4³; diváb
súnub prithivýáb, III, 25, 1;—
Earth, I, 72, 9; 94, 16; 95, 11;
98, 3; III, 8, 8¹; 17, 2; IV, 3, 5.

prithú, broad, I, 65, 5; II, 1, 12.

prithu-págas, with broad stream of
light, III, 2, 11; 3, 1; 5, 1;
27, 5.

prithú-pragâna, with broad passages,
III, 5, 7.

prithú-pragâman, proceeding on his
broad way, I, 27, 2.

prithu-budhná, broad-based, IV, 2, 5.
prisani, the speckled (cow), I, 71, 5¹.
prisni, speckled, IV, 3, 10²;—Prisni,
the mother of the Maruts, II,
2, 4³; IV, 5, 7¹; 10.

príshat-asva, with the spotted deer
as horses, III, 26, 6².

príshatí, the spotted deer, III, 26, 4².

prishta-bandhu, after whose rela-
tions men ask, III, 20, 3³.

prishitáká, back, I, 58, 2¹; IV, 2, 11²;
ridge, V, 7, 5;—a certain
Stotra? IV, 5, 6¹.

prishityá, of the back: páyasâ prish-
thyéna, IV, 3, 10¹.

pésas, the ornamented form: yagñá-
syá pésab, II, 3, 6².

Péshí, V, 2, 2¹.

pótri, the Potri priest, I, 94, 6; II,
5, 2; IV, 9, 3.

potrá, service of a Potri, I, 76, 4³;
II, 1, 2.

pósha, welfare, I, 1, 3; V, 5, 9.

poshayitnú, which is to thrive, III,
4, 9.

pyai, to swell: pipáyanta, they were
exuberant, I, 73, 6; pipayat,
may he augment, I, 77, 5;
piyânab (conj. piyânam), I, 79,
3¹; pipâya, it has prospered,
II, 2, 9; pipyânâb, rich in milk,
III, 1, 10²;—prá pipaya, increase,
III, 15, 6.

pra-avitrí, protector, I, 12, 8;
furtherer, III, 21, 3.

pra-avis, zealous, IV, 9, 2.

pra-ketá, splendour, I, 94, 5.

prá-ketas, provident, wise, I, 44, 7;
11; II, 10, 3; III, 25, 1; 29, 5.

prakh, to look for: prishtáb, I, 98, 2¹.

pra-gánana, the creative organ, III,
29, 1³.

pra-gá, children: pra-gáb utá (conj.
pra-gásu), I, 67, 9¹; pra-gám
ví syatu, may he deliver a son,
II, 3, 9.

pragá-vat, procuring offspring, I, 76,
4; pragá-vat rádhas, abundance
of progeny, I, 94, 15; accom-
panied by offspring, II, 2, 12;
III, 8, 6; 16, 6; rich in off-
spring, III, 16, 3; IV, 2, 5.

pra-tárava, carrying forward, II, 1,
12.

prá-tavas, strong, IV, 3, 6.

práti, equal to, II, 1, 8; 15; 3, 2.

pratítya, to be listened to, IV, 5, 14.

pratná, old: pratnám, I, 36, 4; II,
7, 6; III, 9, 8.

pratná-thâ, in the ancient way, I,
96, 1; III, 2, 12; V, 8, 5.

pratyāñk, turning back, I, 95, 5; II, 3, 1; III, 18, 1.

prath, to spread out: pratháyan nr̄n, III, 14, 4; paprathánáb, V, 15, 4;—ví prathantám, may they open wide, II, 3, 5; ví prathasva, spread thyself, V, 5, 4.

prathamá: prathamá ánu dhárma, after the primitive ordinances, III, 17, 1.

prathama-gá, first-born (son), III, 29, 15¹.

pra-dakshinít, from left to right, III, 19, 2¹; IV, 6, 3.

pra-díva, ancient, II, 3, 1.

pra-dívas, from of old, I, 141, 3²; IV, 6, 4; 7, 8; V, 8, 7.

pradís, commandment: pradísab, (I, 31, 1³).

pra-dís, region: pra-dísam (conj. for prá dísam), I, 95, 3².

prá-níti, guidance, III, 15, 1; IV, 4, 14.

pra-netri, leader, II, 9, 2; III, 23, 1.

pra-pitvá, the time of the advancing day, I, 189, 7²³.

prá-bharman, the bringing forward, I, 79, 7.

pra-bhú, eminent: pra-bhvíb (dúrab), I, 188, 5¹; 9.

prá-bhúti, copiousness, III, 19, 3.

prá-mati, guardian, I, 31, 9; 10; 14; 16; 141, 2⁴;—kindness, I, 71, 7; care, I, 94, 1.

prá-mahas, highly exalted, V, 28, 4.

prá-yagyu, friend of sacrifices, III, 6, 2¹.

prá-yata, forward-bent, IV, 5, 10.

práyata-dakshina, giving sacrificial fees, I, 31, 15.

pra-yantrí, giver, I, 76, 4⁴.

práyas, joy, delight, feast, I, 31, 7; 45, 8; 58, 7³; 71, 3; III, 11, 7; 12, 8; IV, 5, 6; 15, 2².

práyavat, offering enjoyment, I, 60, 3; III, 6, 3; V, 20, 3.

pra-yá, onset, III, 29, 15.

praváná, hill-side, III, 22, 4.

pra-vát, declivity, I, 144, 5²;—precipitous: pra-vátâ, III, 5, 8.

pra-vákya, to be openly uttered, IV, 5, 8.

pra-víd, finding out, III, 7, 6.

pra-sámsya, deserving of praise, II, 2, 3; 11.

pra-sastá, praised, glorious, precious, I, 36, 9; 60, 1; 66, 4.

prá-sasti, praise, I, 26, 9; 70, 9; 74, 6; 148, 3; V, 9, 6; 16, 1.

pra-sâstrí, the Prasâstri priest, I, 94, 6¹; II, 5, 4.

pra-sâstrá, office of the Prasâstri priest, II, 1, 2.

pra-sísh, command, I, 145, 1.

pra-sáh, power, V, 23, 1.

prá-siti, onslaught, IV, 4, 1.

pra-sú, sprouting grass, I, 67, 9²; 95, 10²; III, 5, 8.

Práskanva, I, 44, 6; 45, 3.

prá-svanita, roaring, I, 44, 12¹.

pra-hoshá, libation, I, 150, 2.

prâká-gihva, stretching forward his tongue, I, 140, 3.

prâkína, eastward-turned (barhís), I, 188, 4.

prâñk, inclined towards, II, 2, 7;—eastward: prâñkam yagñám kakrima, III, 1, 2²; prâki iti, III, 6, 10¹;—turned forwards, III, 7, 7.

prâvá, breath: áyub prâváb, I, 66, 1.

prâtab-yávan, coming early in the morning, I, 44, 13; 45, 9.

prâtab-sâvá, morning libation, III, 28, 1.

priyá, beloved, I, 13, 3, &c.; dear=φίλος, I, 67, 6¹; saptá priyâsab, seven friends, IV, 1, 12; priyám tvâ krimâvate, he gratifies thee, IV, 2, 8.

priyá-dhâma, whose foundations are pleasant, I, 140, 1.

Priyá-medha: priyamedha-vát, I, 45, 3¹; priyá-medhâb, I, 45, 4¹.

prî, to please: prînâváb, I, 73, 1; piprîshati, he longs to gladden, IV, 4, 7;—á piprayâb, gladden (the gods), II, 6, 8¹.

prítá, well-cared for, I, 66, 4¹; 69, 5.

prush, to sprinkle, shower: prushitá, I, 58, 2; prushnávat, III, 13, 4.

pretri, friend, I, 148, 5.

présha, instigation, I, 68, 5¹.

praishá, sacrificial command of a priest, (I, 145, 3¹).

phalgvâ, feeble, IV, 5, 14.

bát, lo! I, 96, 1; 141, 1.

bándhana, fetterer, V, 12, 4.

bandhútâ, kinship, IV, 4, 11.

babhri, carrying (the prize), III, 1, 12.

babhrū, brown (plants), I, 140, 6¹.
 bárhiṣṭ/bam, most powerfully, 111,
 13, 1.
 barhiṣṭmat, he who has spread the
 Barhis, V, 2, 12.
 barhíś, the sacrificial grass, I, 12, 4;
 13, 5; 7; 9, &c.; prākīnam
 barhíb, I, 188, 4; déva barhíb,
 II, 3, 4; mādhye ā barhíb, III,
 14, 2.
 barhi-sád, sitting on the Barhis, II,
 3, 3.
 balí, tribute, I, 70, 9; V, 1, 10.
 bahú, many: bahvíb ka bhúyásib ka
 yáb dúrab, I, 188, 5.
 bahulá, large, I, 189, 2.
 bâdh, to drive away: bâdhmânaḥ,
 III, 8, 2; bâdhava, beat away,
 III, 15, 1.
 bâhú, arm, III, 29, 6.
 budh, to take notice: bodhi, III,
 14, 7; V, 24, 3; sáb ka bô-
 dhâti, may he be attentive, I,
 77, 2²;—to think: bôdhat, IV,
 15, 7¹;—âbodhi, he has been
 awakened, V, 1, 1; 2; bûdhyâ-
 mânâb, awaking, V, 3, 6;
 bodhaya, awaken, V, 14, 1¹;
 ví bodhaya, awaken, I, 12, 4.
 budhná, bottom, base, I, 95, 8²; 9;
 96, 6; II, 2, 3; mahâb budhné
 rágasab, IV, 1, 11¹;—depth, I,
 141, 3¹.
 brihát, great: brihát bhâb, I, 45,
 8¹; brihatí ivéti bri°, I, 59, 4¹;
 ā brihát vadema, loud, II, 1,
 16; mightily, III, 3, 11¹; V,
 25, 8¹.
 Brihát-uktha, V, 19, 3.
 brihát-úksh, mightily growing, III,
 26, 4.
 brihát-ketu, with mighty light, V,
 8, 2.
 brihát-diva, dwelling in the great
 heaven, II, 2, 9.
 brihát-bhânu, with bright light, I,
 27, 12; 36, 15.
 Brihát-ratha, I, 36, 18¹.
 Bríhaspáti, III, 20, 5; 26, 2².
 bradhná, ruddy, III, 7, 5.
 brahmán, the Brahman (priest), II,
 1, 2³; 3²; IV, 9, 4².
 bráhman, (sacred) spell, I, 31, 18;
 II, 2, 7; 10; III, 8, 2; 13, 6;
 18, 3; V, 2, 6; prathama-gâb
 brâhmanab III, 29, 15¹;—sacred

word, II, 5, 3¹; IV, 3, 15; 4,
 6;—prayer, hymn: vokéma
 brâhma, I, 75, 2; brahmanab
 pate, Brahmaṇaspati, II, 1, 3;
 ákâri brâhma, IV, 6, 11.
 brû: upa-bruvé, I invoke, I, 188, 8.

bhâga, good fortune, I, 141, 6³;
 11¹;—love, V, 7, 8³;—a winner
 (in a contest), I, 141, 10¹; 144,
 3³;—Bhaga, the god, I, 44, 8;
 II, 1, 7; III, 20, 4; 5; IV, 3,
 5; V, 16, 2¹.

bhag, to obtain: bháganta ... náma,
 I, 68, 4; bhaktám ábhaktam
 ávab, blessings enjoyed or not
 enjoyed (before), I, 127, 5⁶;—
 á nab bhaga, let us partake, I,
 27, 5.

bhadrá, good, I, 1, 6; fortunate, I,
 67, 2; blissful, I, 94, 1; glorious,
 I, 94, 14, &c.

bhadra-soki, with glorious light, V,
 4, 7.

bhand: bhândamâne íti, of glorious
 appearance, I, 142, 7; III, 4,
 6²; bhândamânaḥ, glorified, III,
 2, 12; bhandate, he is glorified,
 III, 3, 4.

bhândishtaḥ, most glorious, I, 97, 3;
 V, 1, 10¹.

Bharatá, Agni the B., I, 96, 3²; pl.,
 the Bharatas, V, 11, 1.

Bharát-vâga, the Bharadvâgâs, I,
 59, 7.

bhárgas, splendour, I, 141, 1.

bharv, to chew: bhârvati, I, 143, 5.

bhas: prâ babhasat, may he con-
 sume, IV, 5, 4.

bhâsman, ash, V, 19, 5.

bhâ, to shine: ánu bhâsi, III, 6, 7;—
 vi-bhâti, he shines (conj. vidhâti),
 I, 71, 6¹; ví bhâsi, thou shinest,
 II, 1, 10¹; ví bhâhi, I, 95, 11.

bhâb-rigîka, whose rigîka (?) is light,
 I, 44, 3¹; III, 1, 12; 14.

bhâgá, share, portion, I, 73, 5²; II,
 10, 6; III, 1, 19.

bhâga-dhéya, portion, III, 28, 4.

bhâgayú, desirous of distributing
 (goods), II, 1, 4.

bhâ-tvakshas, whose power is light,
 I, 143, 3.

bhânu, ray, I, 36, 3; 97, 5; III, 1,
 14; flame, I, 143, 3; V, 1, 1;
 light, splendour, II, 2, 8, &c.

bhânu-mát, shining, V, 1, 11.
 bhâma, splendour, III, 26, 6;—flame, V, 2, 10.
 bhâmín, luminous, I, 77, 1.
 bhârá, burthen, I, 31, 3.
 Bhârata, (Agni) of the Bharata tribe, II, 7, 1¹; 5;—Bhârâtâ, the two Bharatas, III, 23, 2¹.
 Bhâratî: Hôtrâ Bhâratî, I, 142, 9²; II, 1, 11¹;—I, 188, 8; II, 3, 8; bhâratî bhâratîbhi, III, 4, 8.
 bhâs, light: brihát bhâb, I, 45, 8¹; IV, 5, 1¹;—II, 4, 5; IV, 7, 9.
 bhiksh, to implore, I, 73, 6; 7.
 bhid: áva bhet, he cut down, I, 59, 6.
 bhug: bhôgate, receives nourishment, I, 72, 8²; bhugé, to enjoy, I, 127, 8; 11; bhûgam, for the enjoyment, III, 2, 9;—yâsyâ sam-bhûgam, whom I may enjoy, II, 1, 4¹.
 bhugmán, fertile: bhûgma (conj. bhugmâ), I, 65, 5¹.
 bhur: gârbhurat, hurrying around, II, 2, 5; gârbhurâna, II, 10, 5; bhurânta, they have made tremble, V, 6, 7¹;—pari-gârbhurâna, hurrying around, I, 140, 10.
 bhuranyú, quick, I, 68, 1.
 bhuríg, pole-arm (?), IV, 2, 14³.
 bhûvana, world, I, 31, 2; 73, 8; II, 3, 1; III, 2, 10; 3, 10; IV, 14, 2; bhûvanasya magnâ, I, 143, 4¹;—being, I, 98, 1; III, 16, 4.
 bhû: satâb ka bhâvata b ka, of what is and what comes into being, I, 96, 7;—bhavatât, be, III, 23, 2²;—pâri bhûvat, he encompassed, I, 68, 2; pâri babhûtha, thou hast excelled, I, 69, 2.
 bhûman, earth, I, 65, 3¹; II, 4, 7;—being: etâ bhûma, I, 70, 6;—world: vîsvâni bhûma, II, 4, 2;—V, 7, 5.
 bhûyams, many, I, 31, 6.
 bhûri, rich, I, 73, 4;—bhûri krítvah, many times, III, 18, 4.
 bhûri-poshín, rich in manifold prosperity, III, 3, 9.
 bhûri-retas, rich in seed, III, 3, 11.
 bhûri-varpas, manifold-shaped, III, 3, 4.
 bhûrnî, quick, I, 66, 2; III, 3, 5.
 bhûsh, to be busy: bhûshan, I, 140, 6; III, 25, 2;—ûpa bhûshema, may we honour, III, 3, 9;—pâri bhûshasi vrâtám, thou administerest the law, I, 31, 2; pâri bhûshanti, they celebrate, I, 95, 3; pâri bhûshati, he takes care of, III, 3, 2; pâri bhûshatha, you display, III, 12, 9.
 blri, to bring: nâmab bhârantab, I, 1, 7; bhâr iti bhâb, I, 128, 2; bibharshi (conj. bibharshi), V, 3, 2¹;—út-bhrîta, taken out, III, 21, 5;—prâ gabhrire, I, 72, 4; prâ bhara (Samhitâ: bhârâ), 2nd or 1st person, I, 140, 1¹; prâ-bhrîta, proffered, I, 147, 2;—ví bharanta, they have brought to different places, I, 70, 10¹; ví-bhrîtab, brought to many places, I, 71, 4¹; dispersed, I, 144, 2; ví bhâribhrat, quickly shaking, II, 4, 4².
 Bhrîgavâ, Bhrigu-like, I, 71, 4²;—belonging to the Bhrigus, IV, 7, 4.
 Bhrîgu, I, 60, 1;—bhrîgavab, the Bhrigus, I, 58, 5; 127, 7; 143, 4; II, 4, 2; III, 2, 4¹; 5, 10¹; IV, 7, 1.
 bhrîmi, quick, I, 31, 16².
 bhôgana, food: vîsvasya bhogana, O food on which everything lives, I, 44, 5¹;—possession, V, 4, 5.
 bhogyâ, bounty, I, 128, 5.
 bhramâ, whirl, IV, 4, 2.
 bhrâg, to shine: bhrâgante, I, 44, 12; ábhrât, I, 66, 6; IV, 6, 5.
 bhrâgat-rishti, with brilliant spears, I, 31, 1.
 bhrâtri, brother, I, 65, 7; bhrâtarâm váruzam, IV, 1, 2; bhrâtrub rinám, IV, 3, 13².
 bhrâtrâ, brotherhood, II, 1, 9; IV, 10, 8.
 mâmhanâ, bountifulness, IV, 1, 6; V, 10, 2; mâmhanâ, instr., V, 16, 4²; 18, 2.
 mâmhishtka, most rich in liberal gifts, I, 147, 2¹.
 makshú, quickly, I, 58, 9, &c.
 maghâ, wealth, III, 13, 3;—liberal boon, III, 19, 1;—liberality, V, 10, 3.
 maghâ-vat, generous, I, 58, 9; 140, 10.

maghá-van, liberal giver, I, 31, 12; 58, 9; 73, 5; 8; 77, 4; 98, 3; 127, 11; 140, 12; 141, 13; 146, 5; II, 6, 4; V, 16, 3; 18, 3; 5; maghónab (conj. maghó-nám), V, 27, 1.

magmán, greatness, power, I, 128, 5; 141, 6; 143, 2; 4¹; II, 1, 15.

matí, (pious) thought, I, 60, 5; III, 26, 8;—prayer, I, 141, 1; 142, 4; III, 5, 3; IV, 3, 16; vâkáb matím, I, 143, 1.

math or manth, to produce by attrition: máthit, I, 71, 4; 148, 1; mathnántab, I, 127, 7; máthib, I, 127, 11; matháyáti, I, 141, 3; mathítá, III, 9, 5; ámanthishíám, III, 23, 2; mantháma, III, 29, 1; mánthata, III, 29, 5; mánthanti, III, 29, 6; mathyámánab, V, 11, 6;—níb-mathitab, produced by attrition, III, 23, 1; 29, 12.

mad or mand, to be pleased, rejoice: mándasva (with gen.), I, 26, 5; mādayante, I, 59, 1¹; mādáyasva, II, 3, 11³; III, 6, 9; madanti, III, 4, 7; 7, 7; mādayantám, III, 4, 11; mādantam, III, 26, 9; mādayethám, IV, 14, 4;—abhí prá mande, I gladden, V, 4, 1.

mád, pronoun: me, acc., V, 27, 4².

máda, delight, I, 127, 9; V, 2, 10.

mádhū, sweet drink: mádhvab ádhavé, I, 141, 3³;—honey, I, 142, 3; 188, 2; III, 1, 7; 8; mádhuná daívyena, III, 8, 1²;—honey-drink, V, 19, 3².

mádhū-ghíhva, honey-tongued, I, 13, 3; 44, 6; 60, 3.

madhu-péya, honey-drink, IV, 14, 4².

madhu-prík, mixing the honey-drink, II, 10, 6.

mádhú-mát, rich in honey, I, 13, 2; 142, 2; honey-sweet, I, 78, 5; III, 4, 2; IV, 3, 9; 12;—sweet (food), III, 7, 2.

mádhumat-tama, sweetest, V, 11, 5.

mádhú-vakas, sweet-tongued, IV, 6, 5.

madhu-sít, Madhu-presser, IV, 3, 3.

mádhú-hastyá, with honey in his hand, V, 5, 2.

madhyatáb, out from the midst, III, 21, 5.

madhyamá, middle: madhyaméshu, I, 27, 5.

man: manvata, they have devised, IV, 1, 16; mányase, thou art considered, V, 17, 2¹³.

mananá, thought, III, 6, 1¹.

máñas, thought: mánah ná sadýáb, 1, 71, 9; mind: mánasab várâya, 1, 76, 1¹; ghrita-prúshâ máñasâ, his mind being intent on scattering ghrita, II, 3, 2; máñasâ sám gagmúb, they agreed in their mind, III, 1, 13.

manîshâ, (pious) thought: manîshâ (Pada text for manîshâb?), I, 70, 1²; 76, 1; III, 8, 5; prayer, IV, 5, 3; 6, 1; V, 11, 5¹;—thoughtful mind, I, 94, 1;—wise thoughts, IV, 11, 2; 3;—parâb manîsháyâ, beyond thought, V, 17, 2².

manîshin, thoughtful man, I, 13, 5; III, 10, 1.

mánu, man, I, 96, 2; 140, 4; V, 2, 12;—mánave, to the man, or to Manu, I, 189, 7⁴;—Manu, N.p., I, 31, 4; 36, 10; 19; 68, 7; 128, 2.

mánuh-b-hita, instituted by Manus, I, 13, 4²; III, 2, 15.

Mánu-gáta, offspring of Manu, I, 45, 1².

Manu-vát, like Manu, II, 10, 6.

mánusha, man, I, 31, 11².

mánuhyà, man, I, 59, 4;—belonging to men, III, 1, 10.

Manushvát, as for Manu, I, 31, 17; II, 5, 2; III, 17, 2; as Manus did, I, 44, 11; V, 21, 1.

mánus, man, (I, 31, 11²); I, 36, 7; III, 26, 2; IV, 1, 9¹; 6, 11; V, 3, 4; 5, 7; mánuhshab, (Aryan) men, I, 189, 7²;—mánuhshab, of the man, or, of Manus, II, 2, 6; 8;—Manus, N.p., I, 26, 4; 76, 5¹; 128, 1; II, 10, 1; IV, 2, 1¹; mánuhshab purâbhitab, III, 3, 2;—Mánuhshab gantú-bhih, III, 3, 6; manôtri, deviser, II, 9, 4; mántra, hymn, I, 31, 13; spell, I, 67, 4; 5; 147, 4; prayer, I, 74, 1.

mand, see mad.

mandá, joy-giving, cheerful, I, 26, 7, &c.; lovely, delightful, V, 17, 2; 26, 1.

mandrá-gihva, with lovely tongues, I, 142, 8; — with agreeable speech, IV, 11, 5; —with the delightful tongue, V, 25, 2.

mandrá-tama, most delightful, V, 22, 1.

mandrá-tara, a great joy-giver, III, 7, 9.

máman, thought, I, 26, 2¹; III, 14, 5; IV, 6, 1; —prayer, I, 77, 4; 127, 2; 140, 1; 11; 148, 2; II, 4, 8; III, 11, 8; IV, 3, 3; 15; 5, 6; 11, 2; V, 12, 1.

inanma-sádhana, fulfiller of thought, I, 96, 6.

manyú, spirit, V, 7, 10¹.

mámaka, mine, I, 31, 11³.

maya-bhū, comfort-giving, I, 13, 9; III, 16, 6; IV, 11, 4; V, 5, 8.

máyas, happiness, I, 31, 7; freshness, III, 1, 3¹.

Marút: marútāb, the Maruts, I, 31, 1; 44, 14; 94, 12; 128, 5; 142, 9¹; III, 26, 4-6; 29, 15; IV, 1, 3; 2, 4; V, 3, 3; 5, 11; 26, 9; marútām-iva svanáb, I, 143, 5; marútām sárdhab, II, 3, 3; IV, 3, 8; víṣve marútak, III, 14, 4; narab marutab, III, 16, 2¹.

marútvat, accompanied by the Maruts, I, 142, 12; III, 4, 6.

marút-vridh, whom the Maruts strengthen, III, 13, 6¹.

márta, mortal, man: m ártān (for m ártām, gen. plur ?), I, 70, 6¹; IV, 2, 3²; 11¹; m ártāya (for m ártýāya ?), I, 77, 2¹; m ártam sámsan, praise of mortals, I, 141, 6⁴.

mártya, the mortal, I, 26, 9¹; m ártyesu deván kriñoti, I, 77, 1¹; devásya mártasya ka, II, 7, 2.

márya, manly, I, 77, 3.

maryáká, young bull, V, 2, 5¹.

márya-srî, like a beautiful youth, II, 10, 5.

mar yâdâ, limit, IV, 5, 13.

mah: mamahantâm, may they grant, I, 94, 16; 95, 11; mamahe me, he has presented me, V, 27, 1; —to exalt: mahayanta, III, 3, 3; maháyan, III, 3, 11; mahaya, III, 24, 4; maháyamâna, III, 25, 5; —sáni mahema (conj. sám ahema), I, 94, 1¹.

máh, great: maháb (acc. pl.), I, 31, 3², &c.; IV, 4, 11¹; mahinâm, of the great (waters), III, 1, 12¹.

máh, greatness: mahé, III, 7, 10.

mahá, great: maháb, I, 146, 5².

mahán, greatness: mahná mahát-bhib, I, 72, 9.

máhas, power: mahab-bhib, II, 10, 3⁴; III, 4, 6³; with all their might, IV, 14, 1¹; —mighty: maháb râyé kitáyan, V, 15, 5³.

máhi, great, I, 79, 4.

Máhi-keru: máhi-keravab, I, 45, 4¹.

mahi-tvá, greatness, might, I, 59, 5; 6; mahi-tvá, I, 67, 9; 68, 2; growth, III, 1, 4.

mahinâ, greatness, III, 6, 2; 7, 10².

mahimán, greatness, I, 59, 7.

mahi-ratna, possessor of great treasures, I, 141, 10.

mahi-vrata, lord of high laws, I, 45, 3.

mahishá, buffalo, I, 95, 9¹; 141, 3¹.

máhishi, queen, V, 2, 2¹; buffalo-cow, V, 25, 7².

Mahí, 'the Great One,' N. of a goddess, I, 13, 9¹; 142, 9; V, 5, 8.

mâ, to create, produce: amimita, he produced, II, 4, 5; mimite, III, 1, 5; ánimita (mâtári), he has been shaped, III, 29, 11¹; mímânam, preparing, V, 2, 3; —úpa m âsi, measure out, I, 142, 2; —ví rága mame, he passes through the air, I, 58, 1; vimâna, traversing, III, 26, 7; —sam-mâya, building, I, 67, 10.

mâkis, not, I, 147, 5.

Mâtárisvan, I, 31, 3; 60, 1; 71, 4¹; 96, 4¹; 128, 2; 141, 3; 143, 2; 148, 1; III, 2, 13; 5, 9; 10; 9, 5; 26, 2¹; 29, 11¹.

mâtári, mother: mâtâ Aditi, I, 72, 9; mother (Earth), I, 140, 9¹; mâtub, II, 5, 6¹; mâtub upâsthe, III, 8, 1³; 29, 14; V, 1, 6; ánimita mâtári, III, 29, 11¹; trib saptâ mâtub paramâni, IV, 1, 16¹; mâtub ushásab, IV, 2, 15; mâtub gób, IV, 5, 10¹; mâtâ yuvatib, V, 2, 1; 2; mâtâ-iva, V, 15, 4; —du, ubhâ mâtárâ, I, 140, 3¹; mâtárâ samíki, the parents turned towards each other (Heaven and Earth), III, 1, 7¹; parents, III, 2, 2; 5, 7²; 7, 1¹; V, 11, 3¹; mâtárâ pitárâ,

IV, 6, 7; *yahvī iti ritásya mātrā*, V, 5, 6;—pl., mothers, I, 95, 7; 141, 5¹; *vatsáb mātrīb ganayata*, I, 95, 4²; *saptá sivásu mātríshu*, I, 141, 2²; *mātrīb apáb*, III, 9, 2; *sú-gátam mātríshu*, III, 23, 3; *sásvatishu mātríshu*, IV, 7, 6.
mádhyandina, midday: *mádhyandine sávane*, III, 28, 4.
Mána, N. p.: *mánasya súnub*, I, 189, 8¹.
mánavasyát, acting as men do, I, 140, 4.
mánusha, man, I, 58, 5, &c.;—belonging to men, I, 44, 10¹; 128, 7; human, I, 59, 5; 60, 3; *mánushasya gánasya gánma*, I, 70, 2; *mánushî vit*, I, 72, 8; *dhīb mánushâ*, II, 2, 9; human (sacrifier): *mánushât pūrvab*, II, 3, 3²;—belonging to Manus, III, 9, 6; *mánushe* (conj. *mánushab*), III, 23, 4⁴.
Mámateyá, son of *Mamatâ*, I, 147, 3¹.
máyâ, wonderful power, I, 144, 1;—secret power, III, 20, 3²; 27, 7¹;—wile, V, 2, 9.
máyín, powerful, III, 20, 3.
Máruta, of the Maruts: *sárdhab márutam*, I, 127, 6; II, 1, 6; IV, 6, 10.
mârgâlyâ, liking to be groomed, V, 1, 8.
mârd ká, mercy, I, 79, 9³.
mâ-vat, like me, I, 142, 2.
mâhina, mighty, III, 6, 4; 7, 5.
mi, to erect: *mîyámâ nab*, III, 8, 3;—*ni-mimyúb*, they have fastened down, III, 8, 6; *nîmita*, III, 8, 7.
miksh, to mix: *mimikshati*, I, 142, 3; *ghritám mimikshe*, he is joined with *ghrita*, II, 3, 11².
mitá-dru, measuredly running, IV, 6, 5.
mitrá, friend, I, (36, 17¹); 67, 1; 75, 4;—friend or Mitra, the god, I, 96, 1³; II, 2, 3; 4, 1; III, 5, 3;—Mitra, the god, I, 26, 4; 36, 4; 44, 13; 58, 6; 77, 3²; 79, 3; 94, 12¹; 13¹; 16; 95, 11; 98, 3; 141, 9; 143, 7; 11, 1, 4; III, 4, 2; 6; 5, 9; 14, 4; IV, 1, 18; 2, 4; 3, 5; 5, 4; 6, 7³; 13, 2; V, 3, 1; 2³; 9, 6; 10, 2; 16, 1; 26, 9;

mitrâ, the two Mitras i.e. Mitra and Varuna, I, 36, 17¹; *ksheshy-ántab ná mitrám*, II, 4, 3¹; *mitrâb agnibhavati*, III, 5, 4; *mitra-mahas*, great like Mitra, I, 44, 12; 58, 8; II, 1, 5; IV, 4, 15. *Mitrâváruzau*, du., Mitra and Varuna, I, 71, 9²; 75, 5; III, 20, 5. *mítarya*, belonging to one's allies, II, 6, 7.
mithás, mutually, I, 26, 9;—together, I, 68, 8.
mithuná, twin, I, 144, 4.
miyédha, sacrificial meal, III, 19, 1; 5.
miyedhya, sacrificial, I, 26, 1;—holy: I, 36, 9; 44, 5.
mish: *ní mishati*, he closes his eyes, III, 29, 14.
mîh, mist, I, 79, 2; 141, 13.
mî, to break (a law): *minanti*, I, 69, 7; *yásya vratám ná mîyate*, II, 8, 3;—to impair: *minâti*, I, 71, 10;—*minât*, fading, V, 2, 1²;—*ā minanta* (*Samhitâ* text: °ntaň), they were disparaged, I, 79, 2¹;—*āmémâyâne* ity â-mé-myâne, constantly destroying, I, 96, 5;—*prâ minanti*, they diminish, III, 28, 4; *pra-minatâb*, trespassing, IV, 3, 13; *prâ minâti*, he destroys, V, 7, 4.
mîdbváms, bountiful, I, 27, 2; II, 8, 1; III, 16, 3; IV, 3, 5; 5, 1; 15, 5.
muk, to loosen: *mûkyase*, I, 31, 4.
mûd, joy, I, 145, 4.
mumukshú, striving to break loose, I, 140, 4.
muhub-gír, the sudden devourer, I, 128, 3.
mûrdhán, head: *mûrdhâ divâb*, I, 59, 2; III, 2, 14; *mûrdhânam tatâpate*, IV, 2, 6;—summit: *mûrdhán yagñâsyâ*, II, 3, 2.
mri, to die: *mamrûshâb*, I, 140, 8.
mri: *prâ mriñâhi*, crush, IV, 4, 5.
mriktâ-vâhas, carrying away injury, V, 18, 2².
mrigâ, animal, I, 145, 5.
mrik, to injure: *markâyati*, *mrik-shîshita*, I, 147, 4; 5; V, 3, 7.
mrig, to rub: *margâyatâb*, I, 60, 5; *marmrigénya*, to be smoothed down, I, 189, 7; II, 10, 1;—to clean, brighten: *marmigmâ*, III, 18, 4; *marmrigata*, IV, 1,

14; mārm̄igata**b**, IV, 2, 19; margayema, IV, 4, 8; marm̄igánte, IV, 15, 6; margayanta, they have cleansed themselves, V, 3, 3¹;—to groom: mriganti, V, 1, 7; mrigaye, V, 1, 8;—pári marm̄igaye, purifies, I, 95, 8².

mrid, to be merciful: mrlaya, I, 12, 9; mrla, I, 36, 12; 94, 12; IV, 9, 1.

mrlayát-tama, most merciful, I, 94, 14.

mrlíká, mercy, IV, 1, 3; 5.

mrīs: abhí mrīsate, he strokes, I, 145, 4; ná abhi-mrīse, not to be touched, II, 10, 5.

mrish, to forgive: mīmrishab, I, 31, 16; to forget: mā prá marshishtbāb, I, 71, 10; ná tát pram̄rishe, it should not be slighted, III, 9, 2.

meʃí, roaring (?), III, 26, 9¹; IV, 7, 11².

métri, builder, IV, 6, 2.

médas, fat, III, 21, 1; 2; 4; 5¹.

médha, sacrifice, I, 77, 3.

medhā, wisdom, V, 27, 4.

médhira, wise, I, 31, 2; 127, 7; 142, 11; III, 1, 3; 21, 4.

méhya, holy, V, 1, 12.

Médhy-a-atithi, I, 36, 10¹; 11; 17¹.

ménâ, woman, I, 95, 6.

yaksh with prá, to aspire after: pra-yákshan vásu, II, 5, 1; pra-yákshe, III, 7, 1.

yakshá, a spirit, IV, 3, 13^{1, 3} (bis).

yag, to sacrifice: yákshi, I, 13, 1; 31, 17; 36, 6; yáshave, I, 13, 6; yagñám yakshatám, I, 13, 8; arvāñkam yákshva, I, 45, 10; yágadhyai, III, 4, 3; áyagab hotrád, III, 17, 2; yát yágási, III, 19, 4²; dhruván ayáz, III, 29, 16; yagáthâya, see yagátha;—áva yakshva, cause, by sacrificing, to go away, IV, 1, 5;—á yágati, procures (blessings) by sacrificing, I, 26, 3; á-yágase, I, 94, 2; á yaga, produce by sacrifice, I, 188, 9; á yagasva, obtain by sacrificing, III, 1, 22; á-yágante, they bring hither by sacrifice, III, 4, 2; á yakshat, V, 13, 3¹.

yagatá, to be worshipped, worshipful, I, 59, 7; 128, 8; II, 5, 8; III, 5, 3; IV, 1, 1²; 15, 8; V, 1, 11; 8, 1.

yágatra, deserving worship, worshipful, I, 65, 2¹, &c.

yagátha, the sacrificing, sacrifice: yagáthâya, III, 4, 1; 5, 9; 17, 1; 19, 5; V, 1, 2; 11, 2.

yágamâna, sacrificer, I, 127, 2; V, 26, 5.

yágishtba, best sacrificer, I, 36, 10; 44, 5; 58, 7; 77, 1; 127, 1; 128, 1; 149, 4; II, 6, 6; III, 10, 7; 13, 1; 14, 5; IV, 1, 4; 19; 2, 1; 7, 1; 5; 8, 1; V, 14, 2.

yágîyams, the best, or excellent, sacrificer, II, 9, 4; III, 4, 3; 17, 5; 19, 1; IV, 6, 1; V, 1, 5; 6; 3, 5.

yagñá, sacrifice, I, 1, 1; 4¹, &c.; II, 2, 1¹; yagñánâm adhvaram-sriyam, I, 44, 3²; mûrdhán yagñásya, II, 3, 2; yagñásya netári, II, 5, 2; rudrám yagñá-nâm, III, 2, 5¹; ketúm yagñá-nâm, III, 3, 3; 11, 3; 29, 5; pitá yagñá-nâm, III, 3, 4; yagñám-yagñám, III, 6, 10; yagñásya netá prathamásya, III, 15, 4.

yagñá-bandhu, kinsman of sacrifice, IV, 1, 9¹.

yagñá-vat, performing the sacrifice, III, 27, 6.

yagñá-varas, accepting the sacrifice, IV, 1, 2.

yagñá-vâhas, fitting out the sacrifice as a vehicle, III, 8, 3¹; 24, 1¹.

yagñá-sâdh, performer or promoter of sacrifices, I, 96, 3; 128, 2.

yagñá-sâdhana, accomplisher of sacrifices, I, 145, 3.

yagñiya, worshipful, I, 27, 10²; 72, 3; 4; 6; 73, 7; 148, 3¹; II, 3, 4; III, 1, 21; 2, 13; 6, 3; IV, 1, 2c; V, 10, 2;—sacrificial, V, 12, 1.

yágyu, sacrificer, I, 31, 13; III, 19, 4.

yágvan, sacrificer, I, 13, 12; III, 14, 1.

yat: yatah, he ranges (the wings of his army), I, 95, 7²; he unites with, I, 98, 1²; yátânb, ranging themselves, III, 8, 9;—yátate, he stands firm, III, 16, 4;—

yâtayâse, thou wilt requite, V, 3, 9.

yátâb, since, I, 128, 4.

yátâ-sruk, holding forth the sacrificial ladle(s), I, 142, 1; 5; III, 2, 5; 27, 6; IV, 2, 9; 12, 1;—to which the sacrificial ladles have been raised, III, 8, 7¹.

yád, adv. when (repeated twice), I, 141, 4³.

yádi, when: yádi idám, when here (all this happened), I, 79, 2³;—as I am, IV, 5, 11².

Yádu, I, 36, 18¹.

yantûr, governor, III, 27, 11².

yantrí, guider: yantáraim dhînám, III, 3, 8;—guide, III, 13, 3.

yam, to command: yántâ, I, 27, 7;—to hold: yayantha, I, 59, 1; yámati, it can hold, I, 141, 11³; yemânám, fast-holding, IV, 1, 15; yemub, they have held up, IV, 2, 14;—to bridle: sakéma

yámam, I, 73, 10¹; II, 5, 1⁴; III, 27, 3; yamate, he holds himself back, I, 127, 3;—áyâmi te, it has been offered to thee, III, 14, 2¹;—to lead: agur yamub, V, 6, 10²; —â-yemiré, they have turned themselves hither, III, 6, 8;—út yamyamítî, he raises again and again, I, 95, 7; út yam-ate, may he lift up, I, 143, 7;—ni-yata, ruled, IV, 3, 9;—with prá, to bestow: prá yamsi, III, 1, 22; prá yandhi, bestow, IV, 2, 20; prá-yatâ, IV, 15, 8;—ví yamsat, may he spread out, I, 189, 6;—sám ayamsta, he pulls in (the reins), I, 144, 3.

yamá, twin: yamáb ha gâtâb yamâb gâni-tvam, I, 66, 8¹.

Yayâti: yayâti-vát, I, 31, 17.

yáva, barley, I, 66, 3; corn, II, 5, 6.

yâvâsa, meadow, V, 9, 4.

yavasa-âd, grass-consuming, I, 94, 11.

yávishtâ, the youngest (god, Agni), I, 26, 2; 44, 4; 141, 4; 10; 147, 2; 189, 4; II, 6, 6; 7, 1; III, 15, 3; 19, 4; IV, 2, 10; 13; 4, 6; 11; 12, 3; 4; V, 1, 10; 3, 11.

yávishtya, youngest (Agni), I, 36, 6; 15; 44, 6; III, 9, 6; 28, 2; V, 8, 6; 26, 7.

yávya, bliss in crops, I, 140, 13.

yasâb-tama, most glorious, II, 8, 1.

yasâs, bringing glory, glorious, I, 1, 3; 31, 8; 60, 1; II, 3, 5; III, 1, 19; V, 15, 1; yaśasab (fem.), III, 1, 11³; yaśâs gób, through the brilliant (milk ?) of the cow, IV, 1, 16⁴; mártasya yaśâsâ, through the mortal's brilliant (offering), V, 8, 4¹.

yáśasvat, glorious, I, 79, 1⁴; III, 16, 6.

yahú, young son: sahasab yaho íti, I, 26, 10¹; 74, 5¹; 79, 4.

yahvá, vigorous, I, 36, 1²; III, 2, 9¹; 3, 8; 5, 5; 9; 28, 4; IV, 5, 6; V, 16, 4³; restless, III, 1, 12⁵; IV, 5, 2; 7, 11;—young, V, 1, 1;—yahvîb, new, I, 59, 4;—saptâ yahvîb, I, 71, 7²; 72, 8¹; III, 1, 4¹; IV, 13, 3;—divâb yahvîb, young (daugh'ers), III, 1, 6; 9⁴;—yahvî íti mâtârâ, I, 142, 7²; V, 5, 6.

yâ, to go: yâmi rátnam, I pray for treasure, I, 58, 7³; yâsat, may he drive on, I, 71, 6³;—âkkba yâhi, come hither, I, 31, 17; devâñ âkkba yâtave, I, 44, 4¹; ava-yâtâm (conj. ava-yâtâ), I, 94, 12¹; áva yâsis shthâb, mayest thou d-preeate, IV, 1, 4.

Yâtû, a bad demon, V, 12, 2¹.

yâtu-gû, inciting demons, IV, 4, 5.

yâtu-mâvât, ally of the Yâtus: yâtu-mâvatab, I, 36, 20.

yâtri, avenger (?), I, 70, 11³.

yâma, procession, V, 3, 12.

yâman, way, III, 2, 14; 29, 6¹.

yu: yûyûshatab, they try to draw towards themselves, I, 144, 3;—yuyodhî, drive away, I, 189, 1; 3; II, 6, 4; yôdhi, V, 3, 9²;—â yuvâmânah, seizing, I, 58, 2; â-yôyuvânab, drawing towards himself, IV, 1, 11;—ví yoshat, may he be deprived of, IV, 2, 9.

yú, going: yób, I, 74, 7².

yuktâ, see yug.

yuktâ-grâvan, who sets to work the press-stones, III, 4, 9.

yugâ, generation, tribe: mânushâ yugâ, I, 144, 4; II, 2, 2;—age: yugé-yuge, III, 26, 3.

yug, to harness, yoke: yugânám, I, 65, 1³; áyukthâb, I, 94, 10; ayukshata, III, 26, 4; dákshinâ

yugyate, V, 1, 3³; yuktá, V, 27, 2; 3⁴;—to join: nrí-bhíb yuktáb, I, 69, 8;—yuñgé, I make ready, III, 1, 1⁴.

yúg, share: yúgam, V, 20, 1¹.

yúgya, companion: yúgyebhíb, I, 145, 4².

yúdh, the fighting, I, 59, 5; battle, I, 140, 10; V, 25, 6.

yuvatí, young woman: dásá yuvatá-yab, I, 95, 2²;—III, 1, 6; V, 2, 1; 2; 4².

yúvan, young, I, 12, 1; 27, 13; 71, 8; 141, 10; 144, 4; III, 23, 1; IV, 1, 12; V, 1, 6; yúvâ su-vásâb, III, 8, 4¹;—see yávishtba, yávishtbya.

yushmád, pron.: vab, dativus ethicus, I, 143, 7¹; vám, III, 4, 4¹.

yûthá, herd, I, 58, 5; IV, 2, 18; V, 2, 4¹.

yúpa, sacrificial post, (I, 13, 11¹); V, 2, 7.

yóga, the yoking, II, 8, 1;—setting to work, III, 27, 11.

yogyá, the harnessing, III, 6, 6.

yóni, womb, I, 149, 2; II, 3, 11; 9, 3; ritásya yónau, I, 65, 4; III, 1, 11; IV, 1, 12; V, 21, 4¹; úparasya yónau, I, 79, 3³; ghrításya yónau, III, 1, 7; rágasáb yónau, IV, 1, 11;—couch, I, 66, 5;—receptacle, I, 140, 1²;—birthplace, I, 144, 2; III, 29, 10;—abode: samâné yónâ, I, 144, 4; su-kritásya yónau, III, 29, 8;—place, III, 5, 7¹; home, IV, 3, 2.

yóshan, young female: dásá yóshanab, I, 141, 2⁴; abhrâtárab ná yóshanab, IV, 5, 5².

yós: sám yób, with luck and weal, I, 189, 2; III, 17, 3; 18, 4; IV, 12, 5.

ramh, to hasten: rarahâñib, I, 148, 3.

rámhyâ, rapidly, IV, 1, 3.

rákshas, pl., rákshâmsi, the Rakshas (devils), I, 79, 12; IV, 3, 14; V, 2, 9; 10.

rakshás, sorcerer, I, 36, 15; 76, 3; 79, 6; III, 15, 1; IV, 4, 1; 4, 15.

rakshasvín, sorcerer, I, 12, 5; 36, 20.

raghú, swift, IV, 5, 13.

raghu-drú, quickly running, I, 140, 4; V, 6, 2.

raghu-yát, quickly moving, IV, 5, 9.

raghu-syád, swift runner, I, 140, 4; III, 26, 2; IV, 5, 9; V, 25, 6.

rágas, air, atmosphere, aerial space, I, 58, 1; 5; 79, 1; 141, 7; 149, 4; II, 2, 3; 4; III, 1, 5; 4, 4³; 26, 7; rágasab yónau, IV, 1, 11².

rágishtha, straightest, I, 79, 3.

ran, to rejoice, delight: ranáyanta, I, 147, 1; rananti, III, 7, 5; ranáyanta, IV, 7, 7; havyá rányati, V, 18, 1².

rána, battle: ráne-rane, I, 74, 3.

ranv, to be joyful: ranvité iti, II, 3, 6.

ranvá, pleasant, lovely, I, 65, 5; 66, 3-5; 128, 8; II, 4, 4; IV, 1, 8;—gay, joyous, cheerful, I, 144, 7; II, 4, 6; III, 26, 1; IV, 7, 5; V, 7, 2.

rátña, treasure: yámi rátnam, I, 58, 7³; vásu rátnâ, III, 2, 11; kridhí rátnam, III, 18, 5.

ratna-dhâ, bestower of treasures, II, 1, 7.

ratna-dhâtama, highest bestower of treasures, I, 1, 1; V, 8, 3.

ratna-dhéya, bestowal of treasures, IV, 13, 1.

rátña-vat, blessed with treasures, III, 28, 5.

rátha, chariot: rátham-iva védyam, II, 2, 3²; ráthab ná sásniñ, like a victorious car, III, 15, 5.

rathirá, charioteer, III, 1, 17; 26, 1.

rathí, drawing a chariot: ásvâsab rathyâb, I, 148, 3; III, 6, 8;—charioteer, I, 77, 3; III, 3, 6; IV, 15, 2; rathîb adhvarâñâm, I, 44, 2; rathîb ritásya, III, 2, 8; IV, 10, 2.

ráthyâ, of a chariot: átyab rathyab, II, 4, 4; ráthyâ-iva (supply kakrá?), II, 4, 6²; kakrám ráthyâ-iva (rather ráthyam-iva?), IV, 1, 3¹.

rad, to cleave: rátsi, V, 10, 1.

radhrá: radhrásya for âdrásya, (I, 31, 14²).

rápas: râpâmsi, Pada text instead of ápâmsi, I, 69, 8².

rabh: sám rebhire, they have embraced, I, 140, 8;—abhí sám rabhante, they take care of, III, 29, 13.

râbhas, vigour, I, 145, 3.
 rabhasá, robust, II, 10, 4¹; fierce, III, 1, 8.
 rám-su, joyously, II, 4, 5.
 rám-sugîhva, with lovely tongue, IV, 1, 8.
 rayí, riches, treasures : kshapâ-vân
 rayinâm, I, 70, 5¹.
 rayi-páti, treasure-lord : rayi-páti
 rayinâm, I, 60, 4; 72, 1; II,
 9, 4.
 rayi-víd, gainer of wealth, II, 1, 3;
 III, 7, 3.
 rayishâh, conqueror of wealth, I,
 58, 3.
 ráva, shouting, roaring, I, 71, 2; 94,
 10; agnê rávæna (Pada : agnêb
 ávena), I, 128, 5¹.
 rasanâ, rope, (I, 13, 11¹); IV, 1, 9²;
 V, 1, 3¹.
 rasmi, ray, I, 59, 3; IV, 13, 4; 14,
 2; 3; V, 19, 5;—saptâ ras-
 mâyab, seven rays or reins, II,
 5, 2;—rein, I, 141, 11; III, 7,
 9¹; ritâsyâ rasmim, V, 7, 3.
 râsa, sap, I, 71, 5¹.
 Râhûgaza, plur., the Rahûgazas, I,
 78, 5¹.
 râ, to give : râsate, I, 96, 8; rarishe,
 II, 1, 5; rârimâ, II, 5, 7;
 rârânâb, a liberal giver, III, 1,
 22; IV, 1, 5; 2, 10.
 râg, to be king or lord : râgantam
 adhvarânâm, I, 1, 8; 45, 4;
 râgasî, I, 36, 12; 188, 1; râgan
 (conj. râgan), I, 79, 6¹;—vi-
 râgatha, I, 188, 4;—âdhi vi-
 râgatab, you reign high, I, 188,
 6¹.
 râgan, king, I, 59, 3; 5, &c.;
 râgânâ mitrâvárûnâ, I, 71, 9²;
 râgâ Várûnab, II, 1, 4; IV, 1,
 2; râgâ visâm, II, 2, 8; vasâm
 râgânâm, V, 2, 6¹.
 râtâ-havya, who has made offerings :
 râtâ-havyab, I, 31, 13⁴;—to
 whom offerings are made, IV,
 7, 7.
 râtí, gift, I, 60, 1; II, 1, 16; III, 2,
 4; 19, 2².
 râtîmî, full of gifts, III, 19, 2; IV,
 6, 3.
 Râti-sâk, pl., the Râtisâk or ‘boun-
 teous’ gods, II, 1, 13.
 râtri, night, I, 94, 7.
 râdh, to worship : ârâdhi, I, 70, 8²;—

mâ nab rîradhab, give us not up,
 III, 16, 5.
 râdhas, abundance, wealth, I, 94, 15;
 II, 9, 4.
 râdhyâ, beneficent, IV, 11, 3.
 râmyâ, night, II, 2, 8.
 râyâb-kâma, desirous of riches, I,
 78, 2.
 ri, to let loose : árinât, III, 3, 11¹ ;—
 svâdhitib-iva rîyate, it streams,
 V, 7, 8¹;—ní rizâti, he destroys,
 I, 127, 4; 148, 4.
 rik : ririkvâmsab, abandoning, I, 72,
 5³;—with prâ, to exceed : prâ
 ririke, I, 59, 5; prâ rikyase, II,
 1, 15; prâ rikthâb, III, 6, 2.
 rîp, deceiver : priyám ripâb ágram,
 III, 5, 5¹.
 ripú, impostor, I, 36, 16; 147, 3;
 148, 5; 189, 5; IV, 3, 13³; V,
 3, 11; ripâve (conj. ripâvab?),
 V, 12, 4¹.
 ririkshû, who tries to harm, I, 189, 6.
 risâdas, triumphant with riches (?),
 I, 26, 4¹; 77, 4¹.
 rish, to do harm : rishatab, I, 12, 5;
 36, 15; mâ rishâma, may we
 suffer no harm, I, 94, 1-14;
 IV, 12, 5; reshâyanti, I, 148,
 5; rishate, I, 189, 5; V, 3, 12.
 rish, harm, I, 98, 2.
 rishayû, harmful foe, I, 148, 5.
 rih, to lick : rérihat sâdâ, licking and
 licking, I, 140, 9; rihânti üdhâb,
 I, 146, 2;—pâri rihán, licking
 everywhere, I, 140, 9.
 ri, see ri.
 ru : rôruvat, roaring, I, 140, 6.
 rukmâ, gold, I, 96, 5³; IV, 10, 5;
 6; V, 1, 12.
 rukmin, with golden ornaments, I,
 66, 6.
 ruk, to shine : rokate, I, 58, 2, &c.;
 rurukvâñ, I, 149, 3; su-rûkâ
 rukânâb, III, 15, 6; rokata, IV,
 10, 6¹;—âti rokase, thou shinest
 forth, I, 94, 7;—prâ arokayat, it
 filled with light, I, 143, 2;—vi-
 rôkamânam, I, 95, 2; 9; ví
 rokase, II, 7, 4; vi-rurukûb,
 they have made shine, IV, 7, 1.
 rug, to break : rugan, I, 71, 2; âdrim
 rugema, IV, 2, 15³;—ví ruga,
 destroy, IV, 3, 14.
 Rudrá, a name of Agni, I, 27, 10³;
 IV, 3, 1¹; ruâdrám yagñânâm,

III, 2, 5¹;—Rudra, the father of the Maruts, II, 1, 6; IV, 3, 6; 7; V, 3, 3²;—pl., the Rudras, I, 45, 1; 58, 3; III, 8, 8; 20, 5.
 Rudriya, Rudra-like : rudrīyâ, I, 7², 4¹;—pl., the sons of Rudra, III, 26, 5.
 rūdh : vîrōdhat, he grows up, I, 67, 9.
 rúp : rupâb? IV, 5, 7¹; 8.
 rúsat, bright, brilliant, III, 29, 3; IV, 3, 9; 5, 15; 11, 1; V, 1, 2;—red, IV, 7, 9.
 rúsat-ûrmî, with fiery waves, I, 58, 4⁴.
 ruh : vayâb-iva ánu rohate, he mounts up as on the branches (of a tree), II, 5, 4¹.
 rûpâ, appearance, I, 7¹, 10; 95, 8; IV, 11, 1².
 réku, empty (?), IV, 5, 12¹.
 rékñas, property, I, 31, 14.
 reg, to tremble : áregetâm, I, 3¹, 3; regante, they roll forward, I, 143, 3.
 rétas, seed, sperm, I, 68, 8¹; 7¹, 8; 128, 3; rétab (read répab), IV, 3, 7²; divâb ná rétasâ, V, 17, 3³.
 répas, sin : répab (conj. for rétab), IV, 3, 7²; stain, IV, 6, 6.
 rebhâ, singer, I, 127, 10⁵.
 revát, rich : revâñ, I, 27, 12;—revát, with riches, I, 79, 5; 95, 11; II, 2, 6; 9, 6; III, 7, 10; 18, 4; 5; 23, 2; 4; V, 23, 4.
 reshanâ, harm-doer, I, 148, 5.
 rái, wealth : râyab, gen., I, 68, 10¹; yâsat râyâ sa-râtham, I, 71, 6³; râyab dûrab, I, 7², 8; râyab su-dhûrab, I, 73, 10¹; râyab sîshi, III, 16, 3².
 rokâ, shining light, III, 6, 7.
 rokanâ, light : visvâ divâb rokanâ, I, 146, 1; III, 12, 9; divâb rokané, III, 6, 8; trî rokanâni, I, 149, 4; ut-tamâb rokanânam, III, 5, 10; rokané sîryasya, III, 22, 3.
 rokana-sthâ, dwelling in light, III, 2, 14.
 rokîs, splendour, V, 26, 1.
 rôdasî, du., the two worlds, Heaven and Earth, I, 31, 3, &c.; I, 59, 2; 4¹; III, 7, 9²; V, 16, 4³.
 rôdhas, bank, IV, 5, 1².
 rôman, hair, I, 65, 8.
 rôhita, red (horses), I, 94, 10; II, 10, 2; III, 6, 6; IV, 2, 3; 6, 9.
 rohit-ava, lord of red horses, I, 45, 2; IV, 1, 8.
 lokâ, world : lokám gâmîm, III, 2, 9⁴;—své u loké, space, III, 29, 8;—surabhaú u loké, in the sweet-smelling place, V, 1, 6; lokám syonám, pleasant freedom, V, 4, 11.
 vâktva, (speech) to be uttered, III, 26, 9.
 vâkvan? I, 141, 7¹.
 vâkvara, moving crookedly : vâkvarî íti, I, 144, 6¹.
 vaksh, to grow : ukshitâ, I, 36, 19; II, 3, 6; V, 8, 7; ukshámânam rágasi, II, 2, 4; vavakshe, III, 5, 8; vavâksha, IV, 7, 11;—âti vavakshitha, III, 9, 3¹;—abhí vavakshe, he has grown up, I, 146, 2.
 vakshane-sthâ? V, 19, 5¹.
 vakshâtha, growth, IV, 5, 1.
 vakshî? V, 19, 5¹.
 vâk, to pronounce (a prayer) : vokéma, I, 74, 1; 75, 2; vakyâte, I, 142, 4²;—ánu vókat brâhmâni, II, 5, 3¹;—with prâ, to announce : prâ vokab, I, 27, 4; pra-vôkati, V, 27, 4; prâ vavâka, he indicates, I, 67, 8.
 vâkas, word : vâkab, instr., I, 26, 2²; adroghéna vâkasâ satyám, according to thy guileless word, III, 14, 6;—prayer, I, 26, 10, &c.
 vakasyâ, eloquence, II, 10, 6.
 vâñk, to stir : vakyâmâna, III, 6, 1; vakyântâm, may they move along, III, 6, 2.
 vat : ápi vâtayâmasi, we render attentive, I, 128, 2¹.
 vatsâ, calf, I, 72, 2¹; 95, 1¹; 4²; 146, 3; II, 2, 2.
 vadhâ, weapon, I, 94, 9; V, 4, 6.
 van, to accept : vanóshi, I, 31, 13¹; vanishâhta, I, 127, 7; vaner íti vaneh, II, 6, 1; vanvânâb, III, 8, 2;—to gain, win : vanóshi, I, 31, 14¹; vavne, I, 36, 17; vanéma, I, 70, 1²; II, 5, 7; vanvântab, attaining (their aim), II, 4, 9; vanate, may he obtain, III, 19, 1; V, 4, 3;—to conquer, overcome : vanuyâma, I, 73, 9;

vanavat, V, 3, 5; vanuyâma, V, 3, 6;—vanûshab, addicted to, eager, I, 150, 3; III, 27, 11; vavánab, thou wilt hold dear, IV, 11, 2;—to grant: vanate, V, 3, 10;—á vanase, win thou, I, 140, 11;—sám vánâmahe, we get together, V, 7, 3.

vâna, forest=fuel, wood, I, 58, 5¹; II, 4, 6¹; III, 1, 13¹: 9, 2; 23, 1¹; vâne á vîtám, IV, 7, 6¹;—tree: gárbhâvánânam, I, 70, 3; 9;—forest: vánâ-iva yát sthirám, I, 127, 3⁵;—I, 128, 3², &c.

vanâd, eater of the forests, II, 4, 5².

vanargú, walking in the forest, I, 145, 5¹.

vánaspáti, lord of the forest, tree (i.e. sacrificial post), I, 13, 11¹; 142, 11¹; 188, 10; II, 3, 10; III, 4, 10¹; 8, 1¹; 3; 6; 11; V, 5, 10;—vánaspátin prá minâti, V, 7, 4.

vánitri, winner, III, 13, 3.

vanín, wooden stick, I, 58, 4;—tree, I, 94, 10; 140, 2.

vand, to worship, salute: vandâdhyai, I, 27, 1; III, 4, 3.

vardâru, reverer, I, 147, 2; V, 1, 12.

vândya, venerable, I, 31, 12; 79, 7; II, 7, 4.

vandhúra, chariot-seat: vandhûre-iva (conj. for vandhûrâ-iva), III, 14, 3⁴.

vap: á úpishe, thou pourest forth, I, 31, 9.

vapûb-tara, very marvellous, II, 3, 7.

vápusha: vâpushâya darsatám, wonderful to behold, III, 2, 15.

vapushy, to wonder: vapushyan, III, 1, 4.

vapushyâ, of marvellous appearance, IV, 1, 8; 12; V, 1, 9.

vápus, a wondrous sight, wonder, I, 141, 1; IV, 7, 9; wondrous body, wonderful shape, I, 141, 2²; 144, 3; 148, 1; III, 1, 8; 18, 5.

vayab-krit, giver of strength: vayab-krit, I, 31, 10.

vayab-dhâ, giving vigour, I, 73, 1; II, 3, 9; IV, 3, 10.

vayab-vridh, increaser of vital strength, V, 5, 6.

váyas, vigour, strength, vital power,

I, 66, 4, &c.; vâyab-vayab, life after life, V, 15, 4.

vayâ, branch, I, 59, 1; II, 5, 4¹; V, 1, 1.

vayí, weaver (?): vayyâ-iva, (II, 3, 6¹).

vayúna, established order, rule: vidván vayúnâni, I, 72, 7¹; 189, 1; III, 5, 6; vayúnâ návâ adhita, I, 144, 5³; 145, 5; vayúnam vâghâtâm, III, 3, 4²; vayúne, in the due way, III, 29, 3³;—kâ vayúnâ, what are the objects, IV, 5, 13.

vára, wish: mánasab várâya, to thy mind's taste, I, 76, 1¹; a choice boon, I, 140, 13; tisâ-bhyab á vâram, according to the wish of the three (sisters), II, 5, 5; desire, II, 10, 6.

vára, the holding back: ná várâya, he is not to be kept back, I, 143, 5.

vârivas, wide space, I, 59, 5.

Vâruna, I, 26, 4; 36, 4; 44, 14; 79, 3; 94, 12¹; 16; 95, 11; 98, 3; 128, 7; 141, 9; 143, 4; II, 1, 4; III, 4, 2; 6; 5, 4; 14, 4; IV, 1, 2-5; 18; 2, 4; 3, 5; 13, 2; V, 3, 1; 5, 11; 26, 9.

vârûtha, shelter, I, 58, 9; 148, 2; 189, 6.

varûthâ, protecting, V, 24, 1.

vârenya, elect, desirable, excellent, I, 26, 2; 3; 7, &c.

vârkas, splendour, III, 8, 3; 22, 2; 24, 1.

vârma, colour, I, 73, 7; II, 1, 12; 4, 5;—(bright) colour, splendour, II, 5, 5; IV, 5, 13;—appearance, I, 96, 5;—race, II, 3, 5¹.

vartanî, way: vartanîb (Pada: vartanîb), I, 140, 9³;—III, 7, 2.

vârdhana, increaser: vârdhanam pitûb, I, 140, 3².

vârpas, sight, shape, I, 140, 5¹; 7; 141, 3.

vârman, armour, I, 31, 15; 140, 10.

varshâ-nirnig, clothed in rain, III, 26, 5.

vârshishi/ba, most powerful, III, 13, 7; 16, 3; 26, 8; V, 7, 1.

vârshman, summit: vârshman divâb, III, 5, 9; vârshman prithivyâb, III, 8, 3.

vavâtâ, a favourite wife, IV, 4, 8.

vavrâ, prison, IV, 1, 13.

vavrí, cover, V, 19, 1.
 vas, to be willing, long for, love : usatáb, I, 12, 4; usatíb usántam, I, 71, 1; usatáb (read usaté ?), I, 71, 6²; usmási, I, 94, 3; usatíb, I, 145, 4⁵; II, 4, 3; vákshi, III, 1, 1¹; usántam usánáb, III, 5, 7; vâvasánáb, III, 20, 1; vâvasána, III, 22, 1; usatí, loving, IV, 3, 2;—ánu vashtí, I, 127, 1;—abhí vashtí, IV, 1, 8.
 vasá, heifer, II, 7, 5.
 vasín, lord, III, 23, 3.
 vásat-kriti, the word Vashat, I, 31, 5.
 vas, to shine : ukkántim, I, 71, 1; úshub, III, 7, 10; ritám avasran, IV, 2, 19¹.
 vas, to clothe : vásishva, I, 26, 1; vásaya (Samhitá : vásayâ), clothe, or I clothe, I, 140, 1¹; sríyam vásanáb, II, 10, 1; sukrá vásánáb, arraying themselves in brightness, III, 8, 9; rúsat vásanáb, clothed in brilliancy, IV, 5, 15;—pári vásanáb, III, 1, 5².
 vas, to dwell : avásayat, he has made depart, III, 7, 3;—práti avásaya, thou hast harboured, III, 1, 17;—sam-vásánáb, dwelling together, IV, 6, 8.
 vás, dwelling (?) : vasám rágánam, V, 2, 6¹.
 vasatí, dwelling, I, 31, 15; 66, 9¹.
 vásana, garment, I, 95, 7.
 vasavyá, wealth, II, 9, 5¹.
 vásishtba, the highest Vasu, II, 9, 1.
 vásu, excellent : vásibhi**b** dhítí-bhib, III, 13, 5¹;—wealth, treasure, goods, I, 27, 5, &c.; vísvalb vásub (conj. vísvalá vásu), I, 128, 6³; vásvalb rágati, I, 143, 4; vásu rátná, III, 2, 11; goods, or Vasus, III, 19, 2²;—see vásyas.
 Vásu, ep. of Agni, I, 31, 3; 44, 3; 45, 9; 60, 4; 79, 5; 127, 1¹; II, 7, 1; III, 4, 1²; 15, 3; 18, 2; 19, 3; 21, 5; IV, 5, 15; V, 3, 10; 12; 6, 1; 2; 24, 2; 25, 1; vásub vásúnám asi, I, 94, 13; vásub vásu-bhib, I, 143, 6;—pl., the Vasus, a class of gods, I, 45, 1; 58, 3; 143, 1; II, 3, 4; III, 8, 8; 19, 2²; 20, 5; IV, 12, 6; V, 3, 8.

vásu-dávan, giver of goods, II, 6, 4.
 vásu-dhiti, dispenser of goods, I, 128, 8.
 vásu-dhiti, place of wealth, IV, 8, 2¹.
 vásu-pati, lord of wealth, II, 1, 11; 6, 4; V, 4, 1.
 vasu-yá, desire for wealth, I, 97, 2.
 vasu-yú, desirous of goods, I, 128, 8; III, 26, 1; V, 3, 6; 25, 9.
 vasuvit-tama, the greatest acquirer of wealth, I, 45, 7.
 vásu-sravas, renowned as Vasu (or, as goods), V, 24, 2.
 vástu, daybreak : vástob ushásab, I, 79, 6.
 vastí, illuminator : kshapáum vastá, (I, 1, 7¹).
 vásra, clothing, I, 26, 1.
 vásman, cloth, IV, 13, 4.
 vásyas, better things, I, 31, 18;—bliss, I, 141, 12; welfare, II, 1, 16;—greater wealth, II, 9, 2;—wealthier, IV, 2, 20.
 vah, to carry : vákshi, (III, 1, 1¹); havýáya vólhave, I, 45, 6; III, 29, 4;—abhí vakshi vágam, III, 15, 5²;—á vakshati, may he conduct, I, 1, 2; á vakshat, may he carry hither, III, 5, 9; á vakshi, bring, III, 14, 2; áváhantí, carrying (bliss), IV, 14, 3².
 vahát, stream, III, 7, 4².
 vahishtba, (horses) most ready to drive, IV, 13, 4; 14, 4.
 vahní, driven (on a chariot) : vahní-bhi**b** deva**b**, I, 44, 13¹;—carrier (of the gods), I, 60, 1; 128, 4³; III, 1, 1; 5, 1; 11, 4¹; 20, 1¹;—carrying : vahníb ásá, I, 76, 4¹;—horse: vahnayab, III, 6, 2²;—vahní and váhas, (I, 127, 8¹).
 vahní-tama, best carrier (of the gods), IV, 1, 4.
 vâ, to blow : vâtab ánu vâti, I, 148, 4;—áva vâti, he blazes down, I, 58, 5.
 vâ : vivásasi, thou winnest, I, 74, 9;—â-vivásati, (who) invites, I, 12, 9; 58, 1; â-vivásasi, thou invitest, I, 31, 5²;—á vivásanti, they seek to win, IV, 11, 5.
 vâ, to weave : samváyantí iti samváyantí, II, 3, 6.
 vâghát, worshipper, I, 31, 14; 36, 13²; 58, 7; IV, 2, 13; invoking,

III, 2, 1; 3, 8; 8, 10; sacrificer, III, 3, 4.

vāk, word, I, 79, 10.

vāga, strength, I, 27, 8^{1,2}; 11; 77, 5; II, 1, 10¹; 12; 2, 7; 4, 8; 6, 5; III, 10, 6; 11, 9; 19, 1; 22, 1; 25, 2; 3; 27, 1; 11; 29, 9; vāgasya pátib, I, 145, 1;—deed of strength, III, 12, 9;—booty, I, 27, 5, &c.;—prize, gain, III, 2, 3¹; 4, &c.; abhí vakshi vāgam, III, 15, 5²;—race (striving for gain, contest for booty), I, 27, 7¹; 9¹; 36, 2; III, 27, 7; V, 23, 1.

Vāga, pl., the Vāgas, III, 26, 4¹.

vāga-gatbara, with booty in its belly, V, 19, 4.

vāga-pati, lord of booty, IV, 15, 3.

vāga-prasúta, bent on the prize, I, 77, 4².

vāgam-bhará, winning the prize, I, 60, 5; winning booty, IV, 11, 4.

vāgay, to run a race: vāgayañ-iva, II, 8, 1¹;—to further strength: vāgáyantí íti, III, 14, 3¹;—to drive forward: vāgayate, IV, 7, 11;—to strive for gain: vāgáyantí, V, 1, 3; vāga-yántab, V, 4, 1.

vāga-yú, bent on victory, V, 10, 5;—eager for the race, V, 19, 3.

vāga-vat, bestowing strength, I, 31, 18.

vāga-sravas, renowned for strength, III, 2, 5.

vāga-sátama, highest winner of booty, I, 78, 3; III, 12, 4; V, 13, 5; 20, 1¹.

vāga-sáti, winning of the prize, III, 2, 7¹.

vāgín, strong, II, 2, 11; III, 6, 1;—the strong horse, racer, I, 66, 4¹, &c.; II, 5, 1⁴; III, 27, 3¹; ásvah ná vāgi, III, 29, 6.

vāgina, strength, III, 20, 2.

vān̄, sound: saptá vān̄ib, III, 1, 6¹; 7, 1¹.

váta, wind, I, 79, 1; 148, 4; IV, 7, 10; 11; vātaib arunaib, II, 1, 6; vātasya pathyábbib, III, 14, 3; vātasya sárgab, III, 29, 11²; vātasya pátman, V, 5, 7; Vāta, the god, IV, 3, 6.

vāta-kodita, stirred by the wind, I, 58, 4; 141, 7.

vāta-gûta, stirred or driven by the wind, I, 58, 4; 65, 8; 94, 10; 140, 4.

vámá, happy, I, 141, 12;—pleasant (wealth), IV, 5, 13.

Vâyú, the god, I, 142, 12¹;—vâyú, wind, V, 19, 5.

vâr, water, II, 4, 6; usrívâñâm vâb-iva, IV, 5, 8.

vâra, treasure, I, 128, 6; V, 16, 2.

vâra, tail, II, 4, 4.

vârañá, stubborn, I, 140, 2.

vâra-vat, long-tailed, I, 27, 1.

vârya, excellent wealth, treasure, I, 26, 8; III, 8, 7; V, 16, 5¹; 17, 5; desirable boon, I, 58, 3; III, 21, 2; V, 23, 3; best gifts, I, 149, 5; III, 11, 9.

vâs, to roar, low: avâsayab, I, 31, 4¹; vâvâñâb, I, 73, 6; vavâsire, II, 2, 2.

vâsrá, lowing, I, 95, 6.

vâhas, vehicle, (I, 127, 8¹); III, 11, 7¹.

vâhishíba, which may best bring, V, 25, 7.

ví, to weave. See vâ.

ví, bird: vér íti véb, I, 72, 9¹; 96, 6²; III, 5, 5¹; 6; III, 7, 7¹; IV, 5, 8⁴; vâyab, I, 141, 8; vayyâ-iva? II, 3, 6¹.

ví, away from, I, 150, 2.

ví-adhván, straying everywhere, I, 141, 7.

vi-úsh, the break of dawn, V, 3, 8.

vi-ushzí, dawning: ví-ushzishu, I, 44, 3; 4; 8; III, 20, 1; ushásab vi-ushzau, at the break of dawn, III, 15, 2; IV, 1, 5; 14, 4.

ví-oman, heaven: paramé ví-omani, I, 143, 2; V, 15, 2.

vi-gâhá, diver, III, 3, 5.

vi-kakshana, far-seeing, III, 3, 10.

vi-karshani, dwelling among all tribes, I, 31, 6⁴; 78, 1; 79, 12; III, 2, 8; 11, 1.

vi-ketas, wise, I, 45, 2; II, 10, 1; 2; IV, 5, 2; 7, 3.

vig: vegíé íti, they are affrighted, I, 140, 3.

vigú-van, continuing our race: súnúb tánayab vigú-vâ, III, 1, 23.

vid, to find: vévidâñâb, acquiring (or, exploring?), I, 72, 4; avidan (conj. ávidan), I, 72, 6¹.

vid, to know: yáthâ vidé, as it is

known, I, 127, 4; vidvān, knowing (with gen. and acc.), V, I, 1¹;—pári vēda, I, 31, 5¹;—ví vidvān, distinguishing, I, 189, 7.

víd, knowledge: vidā, I, 31, 18.

vidátha, sacrifice, I, 31, 6²; 60, 1²; 143, 7; III, 1, 1²; 18; 3, 3; 4, 5; 8, 5; 14, 1¹; 27, 7²; IV, 6, 2; tritiye vidáthe, II, 4, 8¹;—vidáthā, sacrificial ordinances, III, 1, 2³; 26, 6²;—sacrificial distribution, III, 28, 4; vidáthesu áhnām, V, 3, 6¹;—assembly, II, 1, 4³; 16².

vidathyā, influential in council, (I, 31, 6²).

vidúb-tarab, the greatest sage, I, 31, 1⁴; II, 3, 7.

vidús, possessed of knowledge, I, 71, 10¹.

vidmanā-apas, active in wisdom, I, 31, 1¹.

vi-dyút, lightning, III, 1, 14; V, 10, 5.

vidyút-ratha, whose chariot is lightning, III, 14, 1.

vidh, to worship: vidhema, I, 36, 2; vidhatáb, I, 73, 1, &c.

vidh, vyadh, to pierce, to shoot: vídhya, IV, 4, 1.

Vidhartri, he who keeps asunder all things, II, 1, 3³.

ví-dharman, sphere, III, 2, 3;—disposer, V, 17, 2¹³.

vip, to tremble: prá veipayanti, they make tremble, III, 26, 4.

víp, prayer, III, 3, 1¹; 7; vipám gyétiṁ-shi, III, 10, 5.

vipab-kít, knowing prayers, III, 3, 4¹; 26, 9; 27, 2.

vipanyá: vipanyáyâ, in thy admirable way, III, 28, 5; vipanyá, wonderfully, IV, 1, 12.

vipanyú, full of admiring praise, III, 10, 9.

vípra, priest, I, 27, 9, &c.; saptá víprab, III, 7, 7; IV, 2, 15¹.

vi-bhaktrí, distributor: vi-bhaktá, I, 27, 6.

vi-bhátí, resplendent, III, 6, 7.

vibhávan, resplendent, I, 58, 9; 59, 7; 66, 2; 69, 9; 148, 1; 4; III, 3, 9; IV, 1, 8; 12; V, 1, 9; 4, 2.

vibhávasu, rich in splendour, I, 44, 10; III, 2, 2; V, 25, 2; 7¹.

vi-bhú, mighty, I, 31, 2; 141, 9; III, 6, 9; V, 4, 2; 5, 9; vibhíb (dúrab), I, 188, 5¹;—far-extending, I, 65, 10;—spreading, IV, 7, 1.

ví-bhritra, widely-spread, I, 71, 3²; 95, 2; wide-ranging, II, 10, 2.

ví-bhráshri, shine, I, 127, 1.

vibhva-sáh, overpowering skilful men, V, 10, 7.

vi-mána, measure, III, 3, 4².

ví-yutâ? IV, 7, 7¹.

vi-rág, Prince, I, 188, 5.

vírúmat, shining, I, 127, 3.

ví-rûpa, of different shapes or forms, I, 79, 7¹; 73, 7; 95, 1; III, 1, 13; 4, 6;—of different colour, V, 1, 4¹.

Vírûpa: virûpa-vát, I, 45, 3.

vi-roká, the bursting forth: ushásab vi-roké, III, 5, 2.

vivásvat, irradiating: vivásvat (conj. vivásvan), I, 44, 1¹; vivásvatâ kákshasâ, I, 96, 2³.

Vivásvat, N. pr., I, 31, 3; 58, 1²; IV, 7, 4; V, 11, 3².

vivásvan, the shining forth: vivásvat (conj. vivásvan) ushásab, at the rising of the dawn, I, 44, 1¹.

vívíki, separating, V, 8, 3¹.

vís, house, clan, tribe: visé-vise, I, 27, 10², &c.; visám ná vísvab, I, 70, 4²; mánushî vít, I, 72, 8; rágâ visám, II, 2, 8; visám kavím vispátim, III, 2, 10; purab-étâ visám mánushînám, III, 11, 5; visáb mórtân, IV, 2, 3²; visáb átithib, V, 18, 1; de-vásab sárવayâ visá, the gods with all their folk, V, 26, 9.

vi-síkshu, a hewer, II, 1, 10³.

vispáti, lord of the clans, I, 12, 2; 26, 7; 27, 12; 31, 11; 60, 2; 128, 7; II, 1, 8; III, 2, 10; 3, 8; 13, 5; V, 4, 3; 6, 5.

vispátni, housewife, III, 29, 1⁴.

vispá, lord of clans, (I, 70, 4²).

vísva, every one: visám ná vísvab, I, 70, 4²; vísvam idám, this whole world, I, 98, 1; vísse deváb, II, 3, 4¹; V, 3, 1; 26, 4; vísvam it vidub, III, 29, 15¹.

visvá-apsu? I, 148, 1².

visvá-âyin, having a full life, or, in whom all life dwells, I, 27, 3; 67, 6; 10; 73, 4; 128, 8; visvá-

âyub (conj. visvâ-âyob), I, 68,
 5².
 visvâ-âyus, adv., eternally (?), (I,
 68, 5²).
 visvâ-krishî, extending over all
 dominions, I, 59, 7 ; belonging
 to all races of men, III, 26, 5.
 visvâ-karshani, dwelling among all
 tribes, I, 27, 9³ ; III, 2, 15 ; V,
 6, 3 ; 14, 6 ; 23, 4.
 visvâ-ganya, encompassing all people,
 III, 25, 3.
 visvatab-mukha, whose face is turned
 everywhere, I, 97, 6 ; 7.
 visvâ-tûrti, all-victorious, II, 3, 8.
 visvâ-thâ, everywhere, I, 141, 9.
 visvâ-darsata, visible to all, I, 44,
 10 ; 146, 5 ; V, 8, 3.
 visvâ-deva, accompanied by the
 Visve devâb, I, 142, 12.
 visvâ-devya, belonging to all gods, I,
 148, 1 ; united with all the gods,
 III, 2, 5.
 visvâdhâ, everywhere, I, 141, 6 ;
 always, V, 8, 4.
 visvâ-dhâyas, possessing every re-
 freshment, I, 73, 3 ; V, 8, 1.
 visvâ-bharas, supporter of everything,
 IV, 1, 19¹.
 visvâ-bhânu, all-brilliant, IV, 1, 3.
 visvam-invâ, all-embracing, I, 76, 2 ;
 —all-enlivener, III, 20, 3.
 visvâ-rûpa, all-shaped, I, 13, 10 ;
 assuming every shape, III, 1, 7.
 visvâ-vâra, rich in all boons, III, 4,
 3 ; giver of all treasures, III,
 17, 1 ; with all goods, V, 4, 7 ;
 rich in all treasures, V, 28, 1.
 visva-vid, all-knowing, III, 19, 1 ;—
 omniscient, III, 29, 7 ; V, 4, 3.
 visvâ-vedas, all-possessor, possessor
 of all wealth, I, 12, 1 ; 36, 3 ;
 44, 7 ; 128, 8 ; 143, 4 ; 147, 3 ;
 III, 20, 4 ; 25, 1 ; 26, 4 ; IV,
 8, 1.
 visvâ-srushî, always listening, I,
 128, 1.
 Visva-sâman, V, 22, 1.
 Visvâmitra, pl., the Visvâmitras, III,
 1, 21 ; 18, 4.
 visvâyu-poshas, lasting all our life,
 I, 79, 9².
 visvâhâ, day by day, III, 16, 2.
 vish, to accomplish : vividdbi, I, 27,
 10 ; vêvishat, busy, III, 2,
 10.
 vîshuna, manifold, IV, 6, 6 ;—turning
 oneself from one, V, 12, 5¹.
 vîshu-rûpa, in manifold shapes, V,
 15, 4.
 vishtâ? I, 148, 1.
 Vîshnu, II, 1, 3 ; IV, 3, 7 ; V, 3, 3.
 vishpâs, deserter : vishpât, I, 189, 6¹.
 vîshvak, in all directions, I, 36, 16 ;
 IV, 4, 2.
 vi-sârâ, expanse, I, 79, 1.
 vi-stîr, laid out : vi-stîrab, I, 140, 7¹.
 vi-havâ, the emulating call, III, 8, 10.
 vi-hâyas, far-reaching, I, 128, 6¹ ;
 whose energy expands round-
 about, IV, 11, 4.
 vî, to accomplish, pursue, perform
 eagerly : vivéb râpâmsi (rather
 vivér ápâmsi), I, 69, 8² ; vêshi
 (hotrám), I, 76, 4 ; vêb, II, 5,
 3² ; IV, 7, 8 ;—to come or
 approach eagerly, to move :
 vêshi, I, 74, 4 ; 189, 7 ; IV, 9,
 5 ; 6 ; vêb, he repairs, I, 77, 2 ;
 IV, 7, 7 ; vetu, I, 77, 4 ; véti, I,
 141, 6 ; vîtâye, that they may
 eagerly come or partake, I, 74,
 6 ; II, 2, 6² ; see also vîti ;—
 vîhi, accept eagerly, III, 28, 3 ;
 vyântab, tending to, I, 127,
 5 ; vyantu, may they eagerly
 seek, III, 8, 7 ; vîhi mrilikám,
 love mercy, IV, 1, 5 ; mâ veb,
 require not, IV, 3, 13 ;—âdûtyâm
 vivâya, he has undertaken the
 messengership, I, 71, 4³ ;—úpa
 vetu, may he come, V, 11, 4 ;
 —prâ-vîta, having conceived,
 III, 29, 3 ;—prâti vihi, accept
 eagerly, III, 21, 5.
 vî, to envelop. See vyâ.
 vî, eager : vîb, I, 143, 6.
 vîlû, strong, safe, I, 127, 3 ; 5 ; IV,
 3, 14 ;—fortress, I, 71, 2.
 vîlû-gambha, with strong jaws, III,
 29, 13.
 vîtâ, straight, IV, 2, 11.
 vîtî, (sacrificial) feast : vîtâye, I, 13,
 2 ; 74, 4 ; 142, 13 ; III, 13, 4 ;
 V, 26, 2.
 vîtî-hotra, offerer of a feast (to the
 gods), III, 24, 2 ; V, 26, 3.
 vîrâ, hero, a manly son, I, 73, 3, &c.
 vîrâ-pesas, adorned with heroes, IV,
 11, 3¹.
 vîrâ-vat, with valiant heroes, I, 12,
 11 ; 96, 8 ; III, 24, 5 ; V, 4, 11.

vîrvat-tama, high bliss of valiant offspring, I, 1, 3.
 vîrûdh, plant, I, 67, 9; 141, 4; gârbhabhav vîrûdhâm, II, 1, 14.
 vîryâ, mighty deed, III, 12, 9;—heroic power, III, 25, 2.
vri, to choose: *vrimâmahe*, I, 12, 1, &c.; *vrimîte*, he demands, I, 67, 1;—*urânâb*, choosing, III, 19, 2; IV, 6, 3; chosen, IV, 6, 4; 7, 8.
vri, to hold back, hinder: *varâte*, I, 65, 6; *vâranta*, IV, 6, 6; *âvâri*, IV, 6, 7;—*âpa vriddhi*, open, II, 2, 7; *âpa âvar ity âvâb*, he has opened, III, 5, 1; *âpa vrân*, they have uncovered, IV, 5, 8; *âpa vrân*, they disclosed, IV, 2, 16;—*kâmam â-vârat*, would he fulfil our desire, I, 143, 6;—*pâri-vrita*, hidden, I, 144, 2;—see *ûrnu*.
vrikta-barhis, having spread the sacrificial grass, I, 12, 3¹; III, 2, 5; 6; V, 23, 3;—where they spread sacrificial grass, V, 9, 2.
vrigâna, settlement, I, 60, 3²; 73, 2²; II, 2, 1⁴; 9;—enclosure, I, 128, 7;—masc.? I, 189, 8².
virginâ, wrong, dishonest, IV, 1, 17; V, 3, 11; 12, 5.
virginâ-vartani, following crooked ways, I, 31, 6¹.
vriñg, to trim: *vriñgê*, I, 142, 5²;—to turn: *vrimâkti*, IV, 7, 10;—*â vrikshi*, may I draw on myself, (I, 27, 13²);—*pâri vrinakti*, he spares, III, 29, 6.
vitrá, foe, I, 36, 8¹.
vitra-hâtha, the killing of foes, III, 16, 1.
vitra-hán, slayer of foes or of *Vittra*, I, 59, 6¹; 74, 3; II, 1, 11; III, 12, 4²; 20, 4².
vitrahán-tama, the greatest destroyer of enemies (or of *Vittra*), I, 78, 4.
vrithâ, lightly, I, 58, 4¹;—wildly, I, 140, 5.
vriddhâ-sokis, mightily brilliant, V, 16, 3.
vriddh, to increase, grow, &c.: *vârdhamânam*, increasing, I, 1, 8, &c.; *vavridhasva*, be magnified, I, 31, 18; *vriddhé*, for welfare, prosperity, III, 3, 8; 6, 10; IV,

2, 18; *vriddhá*, grown full of, V, 20, 2¹;—*vârdhanti*, they nourish, I, 65, 4;—*vardhayâmasi*, we extol, I, 36, 11; *vardhaya gíraž*, make prosper, III, 29, 10;—*ví vavridhe* (conj. *vavridhé*), I, 141, 5².
vriddh, furtherer, III, 16, 2².
vriddhá, helper, furtherer, (III, 16, 2²); IV, 2, 10.
vriddhasânâ, growing: *vriddhasânâsu*, in the growing (plants), II, 2, 5².
vriddha-snú, mighty, IV, 2, 3¹.
vrishan, manly, bull, I, 36, 8²; 10¹, &c.; III, 29, 9¹; *ritâsyâ vrishne*, V, 12, 1¹; *arushâsyâ vrishnab*, V, 12, 2².
Vrîshn, N. pr., I, 36, 10¹.
vrishabhâ, bull (*Agni*), I, 31, 5, &c.; I, 141, 2²; IV, 1, 11³; 12²; V, 2, 12¹; *krishnâb vrishabhâb*, I, 79, 2².
vrishay: *vrisha-yâse*, thou rushest on (acc.) like a bull, I, 58, 4³;—*vrisha-yânte*, they are full of (sexual) desire, III, 7, 9.
vrishtí, rain, II, 5, 6; 6, 5.
vêdas, property, I, 70, 10; 99, 1; V, 2, 12.
vêdi, sacrificial altar: *vêdî iti asyâm*, II, 3, 4.
vedi-sâd, sitting on the sacrificial bed, I, 140, 1.
vedya, well known: *râtham-iva vêdayam*, II, 2, 3²;—renowned, V, 15, 1.
vedhab-tama, best worshipper, I, 75, 2.
vedhás, worshipper, I, 60, 2; 65, 10; 69, 3; 72, 1¹; 73, 10; III, 10, 5; 14, 1; IV, 2, 15; 20; 3, 3; 16; 6, 1;—helpful, I, 128, 4 (bis).
vépas, trembling, IV, 11, 2.
vesâ, vassal, IV, 3, 13.
vêshana, officiating, V, 7, 5.
Vaisvânarâ, I, 59, 1-7; 98, 1-3; III, 2, 1; 11; 12; 3, 1; 5; 10; 11; 26, 1-3; IV, 5, 1; 2; V, 27, 1²; 2.
vôlbi, draught-horse, I, 144, 3.
vyâkavat, far-embracing, II, 3, 5.
vyâkishtâ, most capacious, II, 10, 4.
vyâthis, track, IV, 4, 3.
vyadh, see *vidh*.
vyâ (vî), to envelop: *ava-vyâyan*, re-

moving, IV, 13, 4;—*ā vītám*, enveloped, IV, 7, 6¹;—*pári-vítā*, dressed (in offerings and prayers?), IV, 3, 2².

vyôman, see *vi-oman*.

vrag, to go: *vavrâga*, III, 1, 6;—*abhi-vrágan*, proceeding, I, 58, 5²; *abhivrágat-bhib*, approaching, I, 144, 5³.

vragá, stable, IV, 1, 15; V, 6, 7.

vratá, law, I, 31, 1; 2; 12; 65, 3; 69, 7; II, 8, 3; III, 3, 9; 4, 7; 6, 5; 7, 7; IV, 13, 2; *vratâ dhruvâ*, I, 36, 5¹; II, 5, 4; *daivyâni vratâ*, I, 70, 2;—*ánu vratám*, according to his will, I, 128, 1;—*duty*, I, 144, 1.

vrtâ-pâ, guardian of the law, I, 31, 10; III, 4, 7; V, 2, 8³.

vrask: *mâgyâyasab sâmsamâ vrikshi*, may I not fall as a victim to the curse of my better, I, 27, 13²; *vrikñásab*, hewn, III, 8, 7.

vrâ, host, IV, 1, 16².

vrâta, host: *vrâtam-vrâtam*, III, 26, 6.

vrâdh: *vrâdhanta*, they have boasted, V, 6, 7.

vrâdhan-tama, most powerful, I, 150, 3.

vrîs, finger: *dâsa vrîsab*, I, 144, 5¹.

sams, to recite: *ásamsan*, I, 67, 4; *mánma samsi*, II, 4, 8;—to teach: *ritám sâmsantab*, III, 4, 7.

sâmsa, curse, I, 27, 13²; 94, 8; III, 18, 2; *sâmsât aghât*, from evil spell, I, 128, 5;—praise, I, 141, 6⁴; 11; *sâmse nrinâm*, III, 16, 4; *ubhâ sâmsâ*, IV, 4, 14¹; *sâmsam âyôb*, IV, 6, 11²; V, 3, 4².

sak, to be able: *saknâvâma*, I, 27, 13; *sakéma yámam*, I, 73, 10¹; II, 5, 14; III, 27, 3; *sakema sam-ídhâm*, I, 94, 3;—to help to: *sagdhi* (with gen.), II, 2, 12; III, 16, 6; *sagdhi svastâye*, V, 17, 5.

sâkti, skill: *sâktî*, I, 31, 18.

sagmâ, mighty, I, 143, 8.

saki-vat, full of power, III, 21, 4.

satâ, hundred: *satâ ka viṁsatim ka*, V, 27, 2¹.

satâ-âtmân, endowed with hundred-fold life, I, 149, 3.

satadâvan, giver of a hundred (bulls), V, 27, 6.

satâ-dhâra, with a hundred rills, III, 26, 9.

satâ-valsa, with a hundred branches, III, 8, 11.

sata-séya, attainment of hundred-fold blessings, III, 18, 3.

satâ-hima, living a hundred winters, II, 1, 11.

satâ-himâ, pl., a hundred winters, I, 73, 9.

satín, hundredfold, I, 31, 10; II, 2, 9; *satínibhib*, with his hundred-fold blessings, I, 59, 7.

sâtru, enemy: *sâtrum â-dabhu*b, III, 16, 2⁴.

satru-yát, being at enmity, V, 4, 5; 28, 3.

sad, to be glorious: *sâsadré*, I, 141, 9.

saphâ, hoof, V, 6, 7.

sam, to toil (esp. in performing worship): *sasamâna*, who has toiled hard, I, 141, 10; 142, 2; III, 18, 4; IV, 2, 9; 13; *asamishtbâb*, III, 29, 16; *âsamishta*, he toiled, V, 2, 7.

sâm, bliss, Luck: *sâni yôb*, with luck and weal, I, 189, 2; III, 17, 3; 18, 4; IV, 12, 5; *sâm nab soka*, III, 13, 6; *sâm kridhi*, IV, 1, 3; *sâm ásti*, he satisfies, V, 7, 9; *sâm hridé*, V, 11, 5.

samây, to toil: *sam-âyé*, III, 1, 1.

sâmi, toiling, (sacrificial) work: *sâmyâ*, II, 1, 9¹; *sâmyai* (read *sâmyâ?*), IV, 3, 4¹.

samitrí, the sacrificial butcher, or slaughterer, (I, 13, 12¹); II, 3, 10; III, 4, 10.

sam-gayâ, bringing happiness to our home, II, 1, 6.

sâm-tama, most agreeable, beneficial, blissful, I, 76, 1¹; 77, 2; 128, 7; III, 13, 4.

Sâmbara, I, 59, 6.

sam-bhû, refreshing, I, 65, 5; bringing luck, III, 17, 5.

sayú, reposing, I, 31, 2.

sarâni, fault (?), I, 31, 16¹.

sarâd, autumn: *tisráb sarâdab*, I, 72, 3.

sâru, weapon, IV, 3, 7.

sârdha, host, I, 71, 8⁶; IV, 1, 12^{1,3};

sârdhâya marútâm, IV, 3, 8.

sârdhas, host: *sârdhab mârutam*, I,

127, 6; II, 1, 6; IV, 6, 10;
marútām járdhab, II, 3, 3;
narám járdhab, II, 1, 5¹; járdhab
divyám, III, 19, 4;—járdhab,
m. or n.? IV, 1, 12^{1,3}.
sárman, shelter, protection, I, 58, 8,
&c.; sármaṇi syám, III, 15, 1;
ákkhídhrá sárma, III, 15, 5¹.
sarma-sád, sitting under shelter, I,
73, 3.
sáryâ, arrow, I, 148, 4.
sávas, strength, might, power: sávasâ
(conj. sávasab), I, 27, 2¹, &c.;
sávasab sushminab páti^b, I, 145,
1; sávasab pate, V, 6, 9.
sávishtha, most powerful, I, 77, 4;
mightiest, I, 127, 11.
sásvat : sásvatâ tánâ, constantly, I,
26, 6¹; sásvatâb, constant, I, 27,
7; gánâya sásvate, all people, I,
36, 19; sásvatab, many, I, 72, 1¹.
sásvat-tamám, for ever, III, 1, 23.
sasti, hymn, praise, IV, 3, 3; 15.
sâ, to sharpen, further: sísíhi, III,
16, 3¹; 24, 5¹; sísíte, V, 2, 9;
9, 5;—áti sísíte, I, 36, 16;—ni-
sishat, he stirs up, IV, 2, 7¹.
sákâ, powerful, V, 15, 2¹.
Sâta-vaneyá, N. pr., I, 59, 7.
sâs, to teach, instruct: sásasab, III,
1, 2; IV, 2, 12;—ánu-sishta,
instructed, V, 2, 8;—prá sâssi,
thou instructest, I, 31, 14; pra-
sásat, commanding, I, 95, 3.
sâs, command, I, 68, 9.
sâsana, command, III, 7, 5.
sâsanî, teacher, I, 31, 11.
sâsus, command, instruction, I, 60,
2; 73, 1.
sâsyâ, governable, I, 189, 7⁴.
síkvan, plur., locks of flames, I, 141, 8¹.
siksh, to help one to, to favour with
a thing (gen.): sîksha, I, 27,
5; III, 19, 3; yâb te sîkshât,
who does service to thee, I,
68, 6¹.
sikshú, rich in favours: sîkshób
(conj. sîksho), III, 19, 3¹.
siti-prishthâ, white-backed, III, 7, 1¹.
símî-vat, powerful (?), I, 141, 13¹.
sírinâ? II, 10, 3².
sívâ, kind, bounteous, gracious,
blessed: I, 31, 1; 79, 2; 143,
8; III, 1, 9; 19; IV, 10, 8;
11, 6; V, 24, 1.
sísu, the young one: pasúb ná sísvâ,

like a pregnant cow, (I, 65, 10¹);
young calf, I, 96, 5¹; the young
child (Agni), I, 140, 3; 145, 3;
V, 9, 3; a foal, III, 1, 4; diváb
sísum, (Soina) the child of
heaven, IV, 15, 6².
sísu-matî, the mother of the young
child, I, 140, 10¹.
sísvan (?), young: pasúb ná sísvâ, I,
65, 10¹.
sírá, sharp, III, 9, 8.
sukrá, bright, I, 12, 12, &c.;—bright-
ness: sukrá vásânâb, III, 8, 9.
sukrá-varna, whose colour is bright,
I, 140, 1; 143, 7.
sukrá-sokis, brightly shining, II, 2, 3.
suk, to shine forth, flame up: sókasva,
I, 36, 9; susukván, flaming, I,
69, 1; sukáyantab, the re-
splendent ones, I, 147, 1; susu-
kánâ, I, 149, 4; sám naú soka,
III, 13, 6; ásokat, III, 29, 14;
sukádhyai, IV, 2, 1¹;—to kindle:
sukántab agním, IV, 2, 17;—
ápa nab sósukat aghám, driving
away evil with thy light, I, 97,
1-8;—susugdhí á rayím, shine
upon us with wealth, I, 97, 1;—
ví sósukánâb, flaming, III, 15, 1.
súk, flash: suká-sukâ, flash by flash,
III, 4, 1.
súki, brilliant, bright, I, 31, 17, &c.;
V, 7, 8¹; súkim súkayah, I, 72,
3¹; súki ít (for súkim ít?), IV,
2, 16².
súki-ganman, whose birth is bright,
I, 141, 7.
súki-gihva, pure-tongued, II, 9, 1.
súki-dant, with brilliant teeth, V, 7, 7.
súki-pesas, brightly adorned, I, 144, 1.
súki-pratíka, whose face is bright, I,
143, 6.
súki-bhrâgas, brightly resplendent, I,
79, 1.
súki-varna, brilliant-coloured, V, 2, 3.
Súnab-sépa, V, 2, 7.
sunám, prosperously, IV, 3, 11.
subh, to adorn, beautify: sumbhânti,
V, 10, 4¹; 22, 4.
súbh, a triumphal procession, I, 127,
6; III, 26, 4².
subham-yâ, going in triumph, IV,
3, 6².
subhrâ, beautiful, III, 26, 2.
surúdh, gift, I, 72, 7².
sush, see svas.

súshka, dry (wood), I, 68, 3.
 súshma, roaring, IV, 10, 4;—power, V, 10, 4; 16, 3.
 sushmín, mighty, powerful, I, 145, 1; III, 16, 3; V, 10, 4.
 sushmín-tama, strongest, I, 127, 9.
 súra, mighty, I, 70, 11;—hero, IV, 3, 15.
 súra-sátî, strife of heroes: súra-sátâ, I, 31, 6.
 súshá, song of praise, III, 7, 6.
 srínga, horn, III, 8, 10; V, 2, 9.
 sríngin, horned animal, III, 8, 10.
 sridh: sardha, show thy prowess, V, 28, 3.
 séva, a kind friend, I, 58, 6; 69, 4; 73, 2;—friendship, III, 7, 5.
 sé-vridha, joy-furthering, III, 16, 2.
 sésha, offspring, V, 12, 6.
 sóka, flame, IV, 6, 5.
 sokib-kesa, whose hair is flame, I, 45, 6; 127, 2; III, 14, 1; 17, 1; 27, 4; V, 8, 2.
 sokishiba, brightest, V, 24, 4.
 sokishnat, flaming, II, 4, 7.
 sokis, splendour, flame, I, 12, 12, &c.
 skut, to drip down: skotanti, III, 1, 8; 21, 2; 4; 5.
 syáva, dark: syávîm (conj. syávîb?), I, 71, 1²; syâvâ, the two tawny horses, II, 10, 2.
 syetá, reddish, I, 71, 4.
 syená, hawk, IV, 6, 10.
 syéni, the reddish white one, I, 140, 9².
 srath, to let loose: sisrathat, I, 128, 6;—ví sisrathab, release from, IV, 12, 4.
 sram: saśramânâb, toiling, IV, 12, 2.
 sramayú, wearying oneself, I, 72, 2.
 sravayát-pati, who brings renown to his lord, V, 25, 5¹.
 srávas, glory, renown, I, 31, 7, &c.; srávase, I, 73, 5².
 sravasyà, glorious, II, 10, 1.
 sravasyát, aspiring to renown, I, 128, 1.
 sravasyâ, desire of glory, I, 128, 6; 149, 5.
 sravasyú, glorious, V, 9, 2.
 sravâyya, glorious, celebrated, I, 27, 8; 31, 5; V, 20, 1.
 srâ, see srî.
 srî, to rest, abide: asi sritâb, I, 75, 3; III, 9, 3; sisriyânâ, dwelling here and there, V, 11, 6;—asret, he has spread forth, established, III, 14, 1; 19, 2;—to send: úrdhvám asret, he has sent upwards, IV, 6, 2; 13, 2; 14, 2; asret, he has sent, V, 1, 12; 28, 1;—út srayasva, rise up, III, 8, 2;—with ví, to open (intr.): ví srayantâm, I, 13, 6; 142, 6; II, 3, 5; ví srayadhvam, V, 5, 5.
 srî, to cook: srinán, I, 68, 1¹; sisritâ, he has ripened, I, 149, 2; srinâshe, thou warmest, V, 6, 9.
 srî, splendour, beauty, glory, I, 72, 10², &c.; sriyam vásânab, II, 10, 1; sriyé, gloriously, IV, 5, 15.
 sru, to hear: srudhi, I, 26, 5, &c.; srûvat (conj. srûvat), it melts away, I, 127, 3⁴; sróshamânâb, hearing, III, 8, 10;—ví srinire, they are renowned, IV, 8, 6.
 srúti, glory, II, 2, 7.
 srut-karma, with attentive ears, I, 44, 13; 45, 7.
 srútya, glorious, I, 36, 12.
 srushit, obedience, I, 67, 1²; III, 9, 8;—hearing, readiness to hear, I, 69, 7; II, 3, 9; 9, 4.
 srushit-ván, ready to listen, hearing, I, 45, 2; III, 27, 2;—obedient, I, 127, 9.
 sreni-sás, in rows, III, 8, 9.
 svas, to hiss: svásiti ap-sú, I, 65, 9;—abhi-svasán, panting, I, 140, 5;—âsushâmâb, aspiring after, I, 147, 1; IV, 2, 14; 16.
 svásivat, mightily breathing, I, 140, 10.
 svâtrâ, power (?), I, 31, 4².
 svântâ? I, 145, 4⁴.
 svetá, white (horse?), I, 66, 6¹;—svetám gagñânâm, who had been born white (Agni), III, 1, 4.
 Svaitreyá, V, 19, 3¹.
 samyát-vîra, with a succession of valiant men, II, 4, 8.
 samvatsará, year: samyatsaré, after a year, I, 140, 2³.
 sâkman, company: sâkman (loc.), I, 31, 6⁴.
 sa-kshita, dwelling together, I, 140, 3.
 sâkhi, friend, I, 31, 1; 75, 4; III, 9, 1¹; sâkhâ sâkhye, I, 26, 3; III, 18, 1; sâkhâ sâkhyub nimishi râkshamânâb, I, 72, 5⁴; gúhâ sâkhi-bhib, III, 1, 9³.

sakhi-yát, wishing to be a friend, I, 128, 1.
 sakhyá, friendship, I, 26, 5; 71, 10; 94, 1-14; III, 9, 3; IV, 10, 8.
 sagh, to sustain : ásaghnob, I, 31, 3.
 sak (*sask*), to be united with, accompany : sákasva nab, stay with us, I, 1, 9; sakase, II, 1, 3; saskire, II, 1, 13;—to attend, worship : sakante, I, 59, 6; sákanta, I, 73, 4; sakkantám, I, 98, 3;—to follow : sakante, I, 60, 2; sisakshi, I, 73, 8;—to hold, cling, adhere : sisakti, I, 66, 2; sakate (*krátvâ*), I, 145, 2; sákante, III, 13, 2; sakkata, III, 16, 2;—sákanta, they have attained, V, 17, 5¹;—ánu sakate vartaníb, she follows her ways, I, 140, 9³;—ápa saskire, they turn away to encounter, V, 20, 2;—abhí sakante, go towards, I, 71, 7¹;—á sákyam, whom men should attach to themselves, I, 140, 3.
 sá-kanas, graciously united, I, 127, 11.
 sákâ, together with : sákâ sán, being attached, I, 71, 4;—III, 12, 2; IV, 5, 10.
 sa-gátyá, relationship, II, 1, 5².
 sa-gítvan : sa-gítvânâ, united conquerors, III, 12, 4.
 sa-gúsh, united with : sa-gûb, I, 44, 2; 14.
 sa-gósha, unanimous, concordant, I, 65, 2; 72, 6.
 sa-góshas, in concord with, unanimous, III, 4, 8; 8, 8; 20, 1; 22, 4; IV, 5, 1; V, 4, 4; 21, 3; 23, 3.
 sámgñâta-rûpa, of familiar form, I, 69, 9.
 sáttvi, sitting down, III, 17, 5.
 sát-pati, lord of beings, II, 1, 4;—a good lord, V, 25, 6; 27, 1.
 satyá, true, truthful, I, 1, 5; 73, 2; 79, 1; 98, 3; krinván satyá, I, 70, 8; satyám, true (fulfilment), IV, 1, 18;—satyám, verily, I, 1, 6;—efficacious, I, 67, 5;—real, IV, 1, 10.
 satyá-girvâhas, truly carried by prayers as by a vehicle, I, 127, 8¹.
 satyá-tara, highly truthful, I, 76, 5; III, 4, 10.
 satyá-tâti, truth, IV, 4, 14.
 satyá-dharman, whose ordinances are true, I, 12, 7.
 satyá-manman, truthful, I, 73, 2.
 satya-yág, truly sacrificing, IV, 3, 1.
 satya-vâk, truth-speaking, III, 26, 9.
 satyá-sushma, truly strong, I, 59, 4; IV, 11, 4.
 satrâ, altogether, I, 71, 9;—together : satrâ kakrânâb, I, 72, 1.
 satrâ-sáha, always conquering, I, 79, 7.
 sátvân, warrior, I, 140, 9; IV, 13, 2³.
 sad, to sit : úpa sîdan, they reverentially approached, I, 72, 5;—pari-sâdantab, besieging, IV, 2, 17⁴.
 sádana, (priestly) seat, I, 31, 17;—seat, abode, I, 95, 8; 96, 7.
 sa-dríś, of like appearance, I, 94, 7.
 sâdman, seat, I, 67, 10; the (sacrificial) seat, I, 73, 1; IV, 1, 8; 9, 3; V, 23, 3.
 sadyâb-artha, immediately successful, I, 60, 1.
 sadyás, instantly, I, 27, 6, &c.; quickly, I, 71, 9¹.
 sadhani-tvá, companionship, IV, 1, 9.
 sa-dhanî, companion : sa-dhanyâb, IV, 4, 14.
 sadha-mâd, rejoicing, V, 20, 4.
 sadha-mâdya, sharing in rejoicings, IV, 3, 4.
 sadhá-stuti, song of praise, V, 18, 5¹.
 sadhá-stha, abode, II, 9, 3; III, 6, 4; 7, 4; 12, 8; 23, 1; 25, 5; apâm sadhá-sthe, I, 149, 4; II, 4, 2; trî sadhá-sthâ, III, 20, 2.
 sadhryâñk, together, IV, 4, 12.
 san, to win : sanéma, I, 73, 5; 189, 8; sanishyán, sanishyântab, desirous of winning, III, 2, 3¹; 4; 13, 2; sanishâmahe, III, 11, 9; sasa-vâñ, having obtained, III, 22, 1; sasa-vâmsab, successful, IV, 8, 6; sanishanta, they were successful, V, 12, 4;—see also sâ.
 sâna, old, I, (27, 13¹); 95, 10; III, 1, 6; 20.
 sanakât, from of old, III, 29, 14.
 sanâtâ, from of old, II, 3, 6; III, 3, 1.
 sanâya, ancient, III, 20, 4.
 sânarâ, united with strong men, I, 96, 8¹.
 sâna-sruta, old-renowned, III, 11, 4.

sanâ-gú, inciting from old, I, 141, 5³.
 saní, efficient, I, 27, 4;—saní, gain:
 sanáye, I, 31, 8; saním gób, the
 acquiring of the cow, III, 1,
 23; saním yaté, V, 27, 4.
 sánitri, a gainer, winner: sánitâ, I,
 27, 9; 36, 13; sanitúb, V, 12, 3.
 sá-nî/a, dwelling in the same nest,
 I, 69, 6; 71, 1.
 sanutár, far, V, 2, 4.
 sánemi, entirely, IV, 10, 7.
 santya (voc.), good, I, 36, 2; 45, 5;
 9; III, 21, 3.
 sap, to serve, worship: ritâ sápantab,
 I, 67, 8; 68, 4; sapema, IV, 4,
 9; sapâmi, V, 12, 2; sápâti
 (Pada: sab pâti), V, 12, 6¹;—
 to attach oneself: sapanta, V,
 3, 4.
 sapátnî, the two wives, III, 1, 10³;
 6, 4.
 sapary, to worship, do service:
 saparyátî, I, 12, 8; saparyâmi
 práyasâ, I, 58, 7³; saparyán, I,
 72, 3²; saparyátah, I, 144, 4;
 saparyéma saparyávab, II, 6, 3;
 saparyata, III, 9, 8; V, 14, 5;
 25, 4; asaparyan, III, 9, 9;
 saparyántab, V, 21, 3;—á saparyán,
 IV, 12, 2;—ví saparyan,
 I, 70, 10.
 saparyú, devoted servant, II, 6, 3.
 saptá-gihva, seven-tongued, III, 6, 2².
 saptá-dhâtu, consisting of seven
 elements, IV, 5, 6².
 saptán, seven: saptá guhvâb, I, 58,
 7; yahvîb, I, 71, 7; 72, 8¹; III,
 1, 4¹; rasmáyâb, II, 5, 2¹; vâñhb,
 III, 1, 6¹; 7, 1¹; hotrâni, III,
 4, 5²; prikshâsab, III, 4, 7¹;
 viprâb, III, 7, 7; IV, 2, 15¹;
 hótri-bhîb, III, 10, 4¹; priyâsab,
 IV, 1, 12; dhâma-bhîb, IV, 7,
 5¹; rátnâ, V, 1, 5;—trîb saptá,
 I, 72, 6¹; IV, 1, 16¹.
 saptá-rasmi, having seven rays (or
 reins), I, 146, 1¹.
 saptá-siva: saptá-sivâsu, read: saptá
 sivâsu, I, 141, 2³.
 saptá-sîrshan, seven-headed, III, 5, 5³.
 saptá-hotri, the god of the seven
 Hotris, III, (10, 4¹); 29, 14.
 sápti, racer: átyam ná sáptim, III,
 22, 1¹.
 sapráthab-tama, most widely ex-
 tended, I, 45, 7²; most widely

sounding, I, 75, 1¹; most wide-
 reaching, I, 94, 13.
 sa-práthas, widely extended: sárma
 sa-práthab, a big shelter, I, 142,
 5;—V, 13, 4.
 sabab-dúgha, juice-yielding, III, 6, 4⁴.
 sâbandhu, bound in kinship, III, 1,
 10.
 sa-bâdh, pressing: sa-bâdhab á ka-
 kruh, III, 27, 6¹.
 sa-bâdhas, urgent, V, 10, 6.
 sabhâ-vat, with (brilliant) assemblies,
 IV, 2, 5.
 sám, together: yaśásab sám hí pûr-
 vîb, many glorious ones have
 come together, III, 1, 11³.
 sama, every, V, 24, 3.
 samâd, contest: tveshâb samât-su, I,
 66, 6; 70, 11.
 sá-manas, one-minded, V, 3, 2.
 samanâ, alike, IV, 5, 7.
 sám-antam, in the neighbourhood
 of, V, 1, 11.
 sa-manyú, concordant, IV, 1, 1.
 samâyâ, through the midst, I, 73, 6.
 sa-maryá, assembly, III, 8, 5;—con-
 test, V, 3, 6.
 samânâ, companion, I, 69, 8¹;—
 common, I, 127, 8, &c.; samâ-
 nám ártham, I, 144, 3².
 sám-iti, meeting, I, 95, 8.
 sam-ithâ, battle, I, 73, 5;—assembly,
 III, 1, 12.
 sam-ídh, log of wood, fuel, I, 95, 11;
 II, 6, 1; III, 1, 2; 10, 3; IV,
 4, 15; V, 1, 1; 4, 4; 6, 4²;
 tisráb sam-ídhab, III, 2, 9;
 samít-samit, log by log, III,
 4, 1¹.
 samudrá, ocean, I, 71, 7; 95, 3¹.
 sám-ríti, battle, I, 31, 6;—onslaught,
 I, 127, 3³; V, 7, 2¹.
 sám-okas, dwelling together, I, 144, 4.
 sam-gâmana, assembler, I, 96, 6.
 sám-tarutra, victorious, III, 1, 19.
 sam-drís, the shine (of the sun), I,
 66, 1;—appearance, aspect, II,
 1, 12; III, 5, 2; IV, 1, 6;
 6, 6.
 sám-drishti, aspect, I, 144, 7; II, 4,
 4; IV, 10, 5.
 sam-bhúga, enjoyment, (II, 1, 4¹).
 sám-misla, united, III, 26, 4².
 samyâñk, turned towards each other:
 samîk' iti sam-îk', I, 69, 1; 96,
 5²; II, 3, 6; III, 1, 7¹;—united:

sam-*îkîb*, III, 29, 13; sam-yâñkam, V, 7, 1.
 sam-yát: kshápab sam-yátab, on continuous nights, II, 2, 2³.
 sam-râg, the Sovereign, I, 188, 5; III, 10, 1.
 sam-râgat, king: sam-râgantai, I, 27, 1.
 sam-vât, space, V, 15, 3.
 sam-sâd, companionship, I, 94, 1;—assembly, IV, 1, 8.
 sam-stír, laid together: sam-stírab vi-stírab, I, 140, 7¹.
 sam-sthâ, abode, V, 3, 8.
 sam-hât, a compact mass, III, 1, 7.
 sayâvan, accompanying, I, 44, 13.
 sâ-yoni, having the same origin, III, 1, 6.
 sarany, to speed: saranyán, III, 1, 19.
 sa-râtham, on one chariot with, I, 71, 6³; III, 4, 11; 6, 9; V, 11, 2.
 Sarámâ, I, 72, 8.
 Sáravatî, N. of a goddess, I, 13, 9¹; 14², 9; 188, 8; II, 1, 11¹²; 3, 8; III, 4, 8; V, 5, 8;—N. of a river, III, 23, 4.
 sáriman, swift course, III, 29, 11².
 sârga, rush: vâtasya sârgab, III, 29, 11²;—the letting loose, IV, 3, 12.
 sârga-prataktâ, urged forward, I, 65, 6.
 sarpî-âsuti, drinking butter, II, 7, 6; V, 7, 9; 21, 2.
 sarpis, butter, I, 127, 1; V, 6, 9.
 sarvâ-tâti, health and wealth, I, 94, 15.
 sâvana, libation, III, 1, 20; tritye sâvane, III, 28, 5; mâdhyandine sâvane, III, 28, 4.
 sâ-vayas, of the same age, I, 144, 3¹; 4.
 Savitri, I, 36, 13; 44, 8; 73, 2; 95, 7¹; II, 1, 7; III, 20, 5; IV, 6, 2; 13, 2; 14, 2.
 sask, see sak.
 saséat, hindrance, III, 9, 4¹.
 sasâ, herbs, III, 5, 6²; IV, 5, 7¹; 7, 7¹; V, 21, 4².
 sasahí, victorious, III, 16, 4.
 sâsmi, victorious, III, 15, 5.
 sa-rût, flowing, I, 141, 1.
 sah, to overcome, be victorious: sahvân, III, 11, 6; sâhasva, III, 24, 1; ásahanta, III, 29, 9; sasâha, V, 25, 6;—abhi sasâhat, it may prevail, V, 23, 1;—nib-sâhamânab, conquering, I, 127, 3;—pra-sâkshat, victorious, IV, 12, 1.
 sahab-krîta, produced by strength, I, 45, 9; III, 27, 10; V, 8, 1.
 sahab-gâ, strength-begotten, I, 58, 1.
 sahab-vridh, augmenter of strength, I, 36, 2; III, 10, 9.
 sâhan-tama, mightiest, I, 127, 9.
 sahantya, conqueror, I, 27, 8.
 sâhamâna, victorious, IV, 6, 10.
 sâhas, strength: sahasab yaho iti, I, 26, 10¹; 74, 5¹; 79, 4; sûno iti sahasab, I, 58, 8; 127, 1; 143, 1; III, 1, 8; 11, 4; 24, 3; 25, 5; 28, 3; 5; IV, 2, 2; 11, 6; V, 3, 9; 4, 8; sâhasâ gâya-mânab, I, 96, 1¹; sâhasab yâtab gâni, I, 141, 1; sahasab yuvan, O young (son) of strength, I, 141, 10; sâhasab putrâb, II, 7, 6; III, 14, 1; 4, 6; 16, 5; 18, 4; V, 3, 1; 6; 4, 6; 11, 6;—sâhab, (Agni our) strength, I, 36, 18;—sâhasâ, strongly, I, 98, 2;—might, power, I, 127, 9; 10; V, 1, 8; devâsyâ sâhasâ, V, 3, 10; abhi-mâti sâhab dadhê, V, 23, 4¹;—violence, V, 12, 2.
 sahasânâ, mighty, strong, I, 189, 8; II, 10, 6; V, 25, 9.
 sâhasâ-vat, mighty, strong, I, 189, 5; III, 1, 22; V, 20, 4.
 sahasin, strong, IV, 11, 1.
 sahasya, strong, I, 147, 5; II, 2, 11; V, 22, 4.
 sahásra, thousand: sahásrâni satâ dâsa, II, 1, 8; sahásrât yûpât, V, 2, 7; dasá-bhîb sahásraib, V, 27, 1³.
 sahásra-akshâ, thousand-eyed, I, 79, 12.
 sahásra-git, conqueror of thousand-fold wealth, I, 188, 1; V, 26, 6.
 sahásram-bharâ, bringing thousand-fold gain, II, 9, 1.
 sahásra-retas, with thousandfold sperm, IV, 5, 3.
 sahásra-vat, thousandfold, III, 13, 7.
 sahásra-valsa, with a thousand branches, III, 8, 11.
 sahásra-vîra, blessing with a thousand men, I, 188, 4¹.
 sahásra-sriṅga, with a thousand horns, V, 1, 8.

sahasra-sā́, a winner of thousandfold bliss, I, 188, 3.

sahasra-sātama, the greatest winner of thousandfold wealth, III, 13, 6.

sahasrin, thousandfold, I, 31, 10; 188, 2; II, 2, 7.

sáhasvat, mighty, strong, I, 97, 5; 127, 10; 189, 4; III, 14, 2; 4; V, 7, 1; 9, 7; 23, 2.

sáhiyas, mightier, I, 71, 4.

sáhuti, joint invocation, I, 45, 10.

sahvát, strong, I, 58, 5.

sâ : sisâsantab, wishing to acquire, I, 146, 4.

sâ : ánavâ-syantab ártham, never losing their object, IV, 13, 3;—ví syatu, may he pour forth, I, 142, 10; pra-gâm ví syatu, may he deliver a son, II, 3, 9; ví syasva, send forth, III, 4, 9; ví sâhi, disclose, IV, 11, 2.

sâtí, acquirement (of wealth), success, I, 36, 17; 143, 6; V, 5, 4; 9, 7.

sâtu, womb, mother (?), IV, 6, 7¹.

sâdh, to prosper (intr.): sâdhati, I, 94, 2;—sâdhatematib, the prayer goes straight to him, I, 141, 1²;

sâdhan, straightway, III, 1, 17;—to prosper (tr.), further: sâdhaya, I, 94, 3; pra-tarám sâdhaya, I, 94, 4; sâdhan, I, 96, 1;—to accomplish, perform: sâdhayantî dhiyam, II, 3, 8; sâdhan, III, 1, 18; 5, 3.

sâdhat-ishzi, accomplishing the oblations, III, 2, 5; 3, 6.

sâdhana, performer: yagñásya (vidá-thasya) sâdhanam, I, 44, 11; III, 3, 3; 27, 2; 8;—giver, V, 20, 3.

sâdhishzba, best, I, 58, 1.

sâdhú, good, I, 67, 2;—going straight (to his aim), I, 70, 11; straightforward, I, 77, 3; III, 18, 1;—real, IV, 10, 2; efficacious, V, 1, 7.

sâdhuyâ, straightway, V, 11, 4.

sânasi, successful, winning (booty), I, 75, 2; IV, 15, 6.

sânu, ridge, I, 128, 3; diváb ná sânu, I, 58, 2; ádhi sânushu trishú, II, 3, 7;—surface, I, 146, 2;—top, III, 5, 3.

sâman, song: ritâsyâ sâman, I, 147, 1⁴;—the Sâman, IV, 5, 3.

sâm-râgya, sovereignty, I, 141, 13.

sârathi, charioteer (Agni), I, 144, 3⁴.

sârasvatâ, beings belonging to Sarasvatî, III, 4, 8.

Sâha-devyâ, Sahadeva's son, IV, 15, 7-10.

simhâ, lion, I, 95, 5; III, 9, 4; 11; 26, 5; V, 15, 3.

sík, wing (of an army): síkau, I, 95, 7².

si(ñ)k : ní-síktam, poured down, I, 71, 8;—pári-síkta, poured, IV, 1, 19.

sitâ, bound: padí sitâm, IV, 12, 6.

sidh, to scare away: sedhati, I, 79, 12.

sidhrâ, successful, I, 142, 8; effective, V, 13, 2.

síndhu, river, stream, I, 27, 6; 72, 10; 73, 6; 97, 8; 99, 1; 143, 3; 146, 4³; III, 5, 4; V, 4, 9; gâmib síndhûnâm, I, 65, 7; pl., the Rivers, I, 140, 13;—the river Sindhu, I, 44, 12¹; 94, 16; 95, 11; 98, 3; V, 11, 5; síndhub ná kshôdab, I, 65, 6¹; 10.

simâ, self, I, 95, 7³; 145, 2¹.

sîv, see syû.

su, to bear. See sû.

su, to press Soma: sunvatâb, I, 94, 8; sunavâma, I, 99, 1; sunvaté, I, 141, 10; V, 26, 5; sómam sutâm, III, 22, 1.

su-agní, possessed of a good Agni (fire): su-agnâyab, I, 26, 7; 8 (bis).

su-áñk, fleet, IV, 6, 9.

su-adhvárâ, best performer of worship, I, 44, 8; 127, 1; II, 2, 8; III, 2, 8; 9, 8; V, 9, 3; 28, 5;—receiving good sacrifices, I, 45, 1¹;—yagñé su-adhváré, at the decorous service of the sacrifice, I, 142, 5;—splendid worship, III, 6, 6; 29, 12; V, 17, 1.

su-aníka, with beautiful face, II, 1, 8; IV, 6, 6.

su-apatyâ, with good offspring, I, 72, 9²; II, 2, 12; 4, 8; 9, 5;—blessed with offspring, III, 3, 7; consisting in offspring, III, 16, 1;—good offspring, III, 19, 3.

su-ápas, good worker, IV, 2, 19; V, 2, 11.

su-apasyâ, great skill, III, 3, 11.

su-apākā, most skilful, IV, 3, 2³.
 su-arkīś, endowed with beautiful light, II, 3, 2.
 su-ártha, pursuing a good aim, I, 95, 1 ;—well-employed, I, 141, 11.
 su-ávas, giving good help, V, 8, 2.
 su-ásva, with good horses, IV, 2, 4 ;—rich in horses, IV, 4, 8 ; 10.
 su-ásvya, abundance in horses, II, 1, 5 ; III, 26, 3.
 su-ádhī, of a good mind, kind, well-wishing, I, 67, 2 ; 70, 4²; 71, 8 ;—with good intentions, I, 72, 8 ; IV, 3, 4 ;—full of pious thoughts, III, 8, 4 ;—longing, V, 14, 6.
 su-ábhū, truly helpful: rāyé su-ábhúvam, V, 6, 3¹.
 su-áśa, whose mouth is beautiful, IV, 6, 8.
 su-áhuta, best receiver of offerings, I, 44, 4 ; 6 ; III, 27, 5.
 su-uktā, well-spoken (prayer), I, 36, 1 ; 70, 5 ; II, 6, 2.
 su-upāyanā, easy of access, I, 1, 9.
 su-kárman, well performing the acts (of worship), IV, 2, 17.
 su-kírti, beautiful praise, I, 60, 3 ;—glory, V, 10, 4.
 su-krit, well-doing : su-kríté sukriticitarab, I, 31, 4 ; righteous, I, 128, 6 ; who has done good deeds, I, 147, 3² ; virtuous, well-doer, IV, 13, 1 ; V, 4, 8 ; 11.
 su-kritá, good works, III, 29, 8.
 su-ketú, bright, III, 7, 10.
 su-krátu, highly wise, I, 12, 1 ; 128, 4 ; III, 1, 22 ; IV, 4, 11 ; V, 11, 2 ; 20, 4 ; 25, 9 ;—full of good-will, I, 141, 11 ; 144, 7 ; III, 3, 7.
 sukratu-yá, high wisdom, I, 31, 3.
 su-kshití, with fine dwellings, V, 6, 8.
 su-kshetriyá, desire for rich fields, I, 97, 2.
 su-khá, easy-going, V, 5, 3.
 sukhá-tama, easy-moving: sukhá-tame (ráthe), I, 13, 4.
 su-gá, a good path, I, 94, 9 ;—going well, I, 94, 11.
 sugátu-yá, desire for a free path, I, 97, 2.
 su-gáhapatyá, with a good household, V, 4, 2¹.
 su-kñdrá, resplendent, I, 74, 6 ; IV, 2, 19 ; V, 6, 5 ; 9.
 su-ketúnâ, through thy kindness, I, 79, 9¹ ; benignantly, I, 127, 11.
 sú-gáta, well born, I, 65, 4 ; 72, 3¹ ; II, 1, 15 ; 2, 11 ; 6, 2 ; III, 15, 2 ; 23, 3 ; V, 6, 2 ; 21, 2.
 su-gihvá, with beautiful tongue(s), I, 13, 8 ; 142, 4.
 su-gürzi, glowing, IV, 6, 3.
 su-gyótis, rich in light, III, 20, 1.
 sutá, the pressed (Soma), III, 12, 1 ; 2.
 sutá-vat, rich in pressed (Soma), III, 25, 4.
 sutá-soma, having pressed Soma, I, 44, 8 ; 45, 8 ; 142, 1 ; IV, 2, 13.
 su-túka, quick, I, 149, 5.
 su-dámsas, endowed with wonderful power, II, 2, 3.
 su-dáksha, highly dexterous, II, 9, 1 ; III, 4, 9 ; 23, 2 ; V, 11, 1.
 sudárśa-tara, more visible, I, 127, 5³.
 su-dánu, giving good rain, I, 44, 14 ; 45, 10 ; 141, 9 ; III, 26, 1 ; 5, 29, 7 ;—blessed with good rain, IV, 4, 7.
 su-dávan, good giver, I, 76, 3.
 su-dína, auspicious day, IV, 4, 6 ; 7.
 sudina-tvá, auspiciousness of days, III, 8, 5 ; sudina-tvé áhnám, III, 23, 4.
 su-dídití, with fine splendour, III, 9, 1².
 su-dítí, resplendent, III, 2, 13 ; 17, 4 ; 27, 10 ; V, 25, 2 ;—glorious splendour, V, 8, 4.
 sudúgha, flowing with plenty, II, 3, 6 ; su-dúghâb usrâb, IV, 1, 13.
 su-drís, full of beauty, III, 17, 4 ; V, 3, 4¹.
 su-drísika, beautiful to behold, V, 4, 2.
 sudrísika-rúpa, with his shape beautiful to behold, IV, 5, 15.
 su-devá, a friend of the gods, I, 74, 5.
 su-dógha, rich in milk, III, 15, 6.
 su-dyút, brilliant, I, 140, 1 ; 143, 3.
 su-dyunná, splendid, III, 19, 2.
 su-dyótman, brilliant, I, 141, 12 ; II, 4, 1.
 su-dravinas, possessor of beautiful wealth, I, 94, 15.
 sú-dhita, well-composed (prayer), I, 140, 11 ;—blissful gift, III, 11, 8 ;—well-preserved, III, 23, 1 ; lying safe, III, 29, 2 ;—well-ordered, IV, 2, 10 ;—well-placed,

IV, 6, 3; well-established, IV, 6, 7³; V, 3, 2.
 su-dhī, wise, IV, 2, 14.
 su-dhūr, well-harnessed: rāyāb su-dhūrab, I, 73, 10¹; hārī iti su-dhūrā, well-yoked, V, 27, 2.
 sunib-máth, skilful rubbing, III, 29, 12.
 su-nidhā, skilful establishing, III, 29, 12.
 su-níthá, the best leader, II, 8, 2; III, 8, 8.
 su-pátha, good path, I, 189, 1.
 su-parná, beautifully-winged, I, 79, 2.
 su-pán̄i, with graceful hands, I, 71, 9².
 su-putrá, with noble sons, III, 4, 11.
 sú-púta, well-clarified, V, 12, 1.
 su-pésas, wearing beautiful ornaments, I, 13, 7; 142, 7¹; 188, 6.
 supra-ayaná, easily passable, II, 3, 5; V, 5, 5.
 supra-avyā, ready, I, 60, 1.
 su-prátika, whose face is beautiful, I, 94, 7; 143, 3; III, 29, 5; V, 5, 6.
 su-prátūti, gloriously advancing, III, 9, 1.
 su-prán̄iti, a good guide, I, 73, 1; III, 1, 16; 15, 4; IV, 2, 13.
 su-prayás, receiver of good offerings, II, 2, 1; 4, 1.
 su-bándhu, well-allied, III, 1, 3.
 su-barhís, possessor of good sacrificial grass, I, 74, 5.
 su-bhágá, blessed, I, 36, 6; III, 1, 4; 13; 9, 1²; 16, 6; 18, 5; IV, 1, 6; 4, 7; V, 8, 3.
 su-bhára, rich in gain, II, 3, 4; 9.
 sú-bhrīta, well kept, II, 1, 12.
 sú-makha, martial, IV, 3, 7; 14¹.
 su-mát, together, I, 142, 7³;—see sumát-yútha.
 su-matí, favour, I, 31, 18, &c.; III, 4, 1²; V, 27, 3¹; kindness: su-mati, IV, 1, 2³.
 sumát-yútha, together with the herd: sumát-yútham (conj. for su-mát yúthám), V, 2, 4¹.
 sumát-ratha, on his chariot, III, 3, 9.
 su-mánaś, gracious, kind-hearted, I, 36, 2, &c.;—joyous, IV, 4, 9.
 su-mánman, rich in good thoughts, III, 2, 12.
 su-mahas, very great, IV, 11, 2.
 sú-miti, skilful erection, III, 8, 3.
 su-mriñiká, merciful, IV, 1, 20; 3, 3.

su-méka, well-established, I, 146, 3¹; III, 6, 10²; 15, 5³; IV, 6, 3.
 su-medhás, wise, II, 3, 1; III, 15, 5.
 sumná, blessing, III, 2, 5; 3, 3;—favour, grace, V, 3, 10; 24, 4;—pleasant, III, 14, 4.
 sumna-yú, desirous of favour, I, 79, 10; III, 27, 1; V, 8, 7.
 su-yág, excellent sacrificer, V, 8, 3.
 su-yagñá, skilled in sacrifice, III, 17, 1.
 su-yáma, well-manageable, III, 7, 3; (4²); V, 28, 3¹.
 su-yávasa, good pasture: suyávasâ-iva, conj. for svásya-iva, II, 4, 4¹.
 su-yámá, easily directing, III, 7, 9¹.
 su-yúg, well-yoked, IV, 14, 3.
 su-ráza, joyous, III, 3, 9; 29, 14.
 su-rátha, with good chariot: su-ráthasya (conj. su-ratha asya), III, 14, 7¹;—IV, 2, 4;—rich in chariots, IV, 4, 8.
 surabhí, sweet-smelling, V, 1, 6.
 su-rádhás, rich in wealth, IV, 2, 4; 5, 4.
 su-rukñá, adorned with gold, I, 188, 6.
 su-rúk, with beautiful splendour, II, 2, 4; III, 2, 5; 7, 5; 15, 6; IV, 2, 17.
 su-rétas, fertile, III, 1, 16.
 su-várkas, full of fine splendour, I, 95, 1.
 su-vákk, adorned with fine speech, III, 1, 19;—well-spoken, III, 7, 10.
 su-vákkas, fine-voiced, I, 188, 7.
 su-vásas, well-clothed, III, 8, 4; IV, 3, 2.
 suvitá, welfare, I, 141, 12; 189, 3; II, 2, 6; III, 2, 13; IV, 14, 3; V, 11, 1.
 su-vídátra, bounteous, II, 1, 8; 9, 6.
 su-víra, rich in heroes, in valiant men, I, 31, 10; II, 1, 16; 3, 4; 5; 4, 9; III, 29, 9;—giving valiant offspring, III, 8, 2.
 su-vírya, abundance in heroes, bliss of valiant offspring, I, 36, 6; 17, &c.; I, 127, 11¹;—host of heroes, III, 16, 4.
 su-vrktí, praised with beautiful praise, II, 4, 1¹;—beautiful prayer, or praise, III, 3, 9; V, 25, 3¹.
 su-véda, easily to be found, IV, 7, 6.

su-sámsa, kind-spoken, I, 44, 6.
 su-sárman, well-protecting, III, 15,
 1; V, 8, 2.
 su-sastí, best praise, III, 26, 6.
 su-sipra, strong-jawed, V, 22, 4².
 sú-svívi, fine child, I, 65, 4.
 su-séva, propitious, I, 27, 2; kind,
 gracious, II, 1, 9; III, 29, 5;
 IV, 4, 12; V, 15, 1.
 su-sóka, with pure splendour, I, 70, 1.
 su-srí, in great beauty, III, 3, 5.
 sú-samsita, well-sharpened, V, 19, 5.
 su-sanitri, best gainer, III, 18, 5.
 su-samdris, beautiful to behold, I,
 143, 3.
 sú-samiddha, well-kindled, I, 13, 1;
 V, 5, 1.
 su-samídha, good fuel, V, 8, 7.
 su-sú, well-bearing, V, 7, 8.
 sú-súta, well-born, II, 10, 3.
 sú-stuta, highly praised, V, 27, 2.
 su-stutí, rich in perfect praise, III,
 19, 3.
 su-háva, easy to invoke, readily
 hearing (our) call, I, 58, 6; III,
 6, 8; 15, 1; IV, 1, 5.
 su-havís, offering good oblations, IV,
 2, 4.
 su-havyá, giver of good oblations, I,
 74, 5.
 su-hiranyá, rich in gold, IV, 4, 10.
 sú, to give birth: súváte íti, th y
 give birth, V, 1, 4; —ásúta, V, 2,
 2; 7, 8.
 sú, a progenitor, I, 146, 5.
 súktá, see su-uktá.
 súd, to further: súdáyat, I, 71, 8;
 súsúdab, I, 73, 8; —to shape:
 ásúdayanta, I, 72, 3; —to make
 ready: susúdati, I, 142, 11³; V,
 5, 2; —súdayáti, III, 4, 10; —
 súdaya, accomplish, IV, 4, 14; —
 súdayáti prá, may he make
 ready, II, 3, 10.
 súnú, son, I, 1, 9, &c.; I, 59, 4¹;
 III, 1, 12²; súno íti sahasab, I,
 58, 8; 127, 1; III, 1, 8; 11, 4;
 nityah súnub, I, 66, 1¹.
 súnu-mát, rich in sons, III, 24, 5.
 súnrítá-vat, rich in loveliness, I, 59, 7.
 súra, Sun, I, 71, 9; 141, 13; 149, 3;
 III, 15, 2.
 súrí, the rich man, liberal lord or
 patron, I, 31, 7, &c.; I, 73, 5¹;
 141, 8².
 súrya, the sun, or Sun, I, 59, 3; 98,

1; 146, 4⁴; 111, 14, 4; IV, 1,
 17; 13, 1-4; 14, 2; V, 1,
 4; 4, 4; káraṇam súryasya, III,
 5, 5; rokané súryasya, III, 22,
 3; diví súryam-iva agáram, V,
 27, 6.
 sri, to run: sasrámáb, I, 149, 2;
 sasrivám-sam-iva, III, 9, 5; —
 prá sarsráte íti, they go forth,
 III, 7, 1; prá sisrate, they stream
 forward, V, 1, 1; pra-sársránya, —
 advancing, V, 12, 6; —ví sasruh,
 they have broken through with
 their floods, I, 73, 6.
 srig, to let loose: séná-iva srishtá,
 like an army that is sent forward,
 I, 66, 7; 143, 5¹; srigát
 didyúm asmai, he shot an arrow
 at him, I, 71, 5; srishtáb, I, 72,
 10; —áva sríga, let go, I, 13, 11;
 ava-srigán, letting go (the sacri-
 ficial food to the gods), I, 142,
 11; II, 3, 10; má áva srigab,
 do not deliver, I, 189, 5; —úpa
 sríga, yield up, I, 188, 10; upa-
 srigánti, they pour out, II, 1,
 16; —ví srigá, emit, I, 36, 9; —
 sám nab sríga, let us be united,
 I, 31, 18; III, 16, 6.
 Sríngaya, son of Devaváta, IV, 15, 4¹.
 sríni, sickle: srínyá, I, 58, 4².
 sripá, mighty (?), III, 18, 5¹.
 sriprá-dánu, bestower of mighty
 rain (?), I, 96, 3³.
 séná, army, I, 66, 7; séná-iva srishtá,
 I, 143, 5¹.
 sótri, presser (of Soma), IV, 3, 3.
 sóma, Soma (juice), I, 44, 14; 45,
 10; 99, 1¹; III, 12, 3; 22, 1;
 29, 16; sómasya tavásam, III,
 1, 1¹; sómáb, IV, 14, 4; V, 27,
 5¹; —Soma, the god, I, 65, 10;
 II, 8, 6.
 sóma-âhuta, fed with Soma, I, 94, 14.
 Sómaka, Sahadeva's son, IV, 15, 9.
 sóma-pati, lord of Soma (Indra), I,
 76, 3.
 sóma-pítî, drinking of Soma: sóma-
 pítaye, I, 44, 9.
 soma-péya, drink of Soma, I, 45, 9;
 III, 25, 4.
 somyá, one who offers Soma, I,
 31, 16.
 saúbhaga, prosperity, delight, happi-
 ness, I, 36, 17; III, 8, 2; 3;
 11; 15, 4; 16, 1; V, 28, 3.

saubhaga-tvá, happiness, I, 94, 16.
 saumanasá, graciousness, I, 76, 2 ;
 kindness, III, 1, 21.
 skambhá, pillar, IV, 13, 5.
 stan, to thunder : stanáyan, I, 58, 2 ;
 140, 5 ; stanáyanti abhrá, I, 79,
 2 ; prá stanayanti, IV, 10, 4.
 stabhu-yámána, firmly fixed, III,
 7, 4.
 sta(m)bh, to uphold : tastámbha, I,
 67, 5 ;—út astambhít, he has
 upheld, III, 5, 10 ;—úpa stabhá-
 yat, he supports, IV, 5, 1 ;
 stabháyat úpa dyám, he has
 reared... up to the sky, IV, 6, 2.
 stáyam, stealthily : úpa stáyami karati,
 conj., (I, 145, 4³).
 stu, to praise : stávánab, praised, I,
 12, 11 ; 31, 8, &c.
 stuhb : pra-stuhbánáb, incited by
 shouting, IV, 3, 12.
 stúbhvan, uttering (sacred) shouts,
 I, 66, 4.
 stri, to strew : strímítā, I, 13, 5 ;
 strínáśab barhíb, I, 142, 5.
 strí, star : pipésa nákam stríbhíb, I,
 68, 10 ; dyaúb ná strí-bhíb, II,
 2, 5 ; IV, 7, 3.
 stená, thief, V, 3, 11.
 stoká, drop, III, 21, 1-5.
 stotri, praiser, I, 58, 8 ; II, 1, 16 ;
 III, 5, 2.
 stóma, praise, song of praise, I, 12,
 12, &c. ; stómaiḥ (conj. stó-
 mam), IV, 10, 1³.
 stómayáhas, (I, 127, 8¹).
 sthâ, to stand : úrdhváb tishtba, I,
 36, 13 ;—abhí tishtá, set thy
 foot on, V, 28, 3 ;—á tasthúb,
 they have assumed, I, 72, 9² ;—
 úpa sthât, he has approached, I,
 68, 1 ; see upa-stháyam ;—
 prá-sthitâ, ready, III, 4, 4³ ;—
 abhí prá asthât, he gains ad-
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 sthâtú, what stands : sthâtúb kará-
 tham, what is movable and im-
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mains steadfast : sthâtrîn, I,
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 sthirá, solid : sthirá kit ánnâ, IV,
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 sthûnâ, a column : sthûnâ-iva upa-
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 snéhiti, (I, 74, 2²).
 spás, spy, IV, 4, 3 ;—observer :
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 spârhá, desirable, lovely, I, 31, 14 ;
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 sprí: aspar íty aspab, thou hast
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 spris, to touch : sprisanti, I, 36, 3.
 spríhayát-varṇa, having the appear-
 ance of one eagerly striving, II,
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 sphâtí, increase, I, 188, 9.
 sphur, to sparkle : práti sphura, IV,
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 smát-údhñi, with full udders, I, 73, 6.
 smi, to smile, laugh : smáyamánâbhíb,
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 syû : syútám, well-stitched, I, 31, 15.
 syona-krit, making comfortable, I,
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 syona-si, comfortably resting, I,
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 sravát, river : sravátab saptá yahvîb,
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 sravátha, streaming, III, 1, 7.
 sridh : ásredhantab, without fail,
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 srídh, failure, I, 36, 7 ; III, 9, 4 ;
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 sru, to flow : srúvat (conj. for srú-
 vat), it melts away, I, 127, 3⁴.
 srúk, sacrificial ladle, I, 144, 1 ; V,
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 srótas, stream, I, 95, 10¹.
 svá : tanvâb krinvata svâb, I, 72, 5³ ;
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 svab-drís, of sun-like aspect, I, 44,
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 svab-víd, finding the sun, I, 96, 4 ;
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svá-gúrta, delightful by their own nature, I, 140, 13.

svá-genya, noble by his own nature, V, 7, 5.

svá-tavat, self-strong, IV, 2, 6.

svad, to taste: svadante, II, 1, 14; asvadayat, II, 4, 7;—to make relishable, savoury: sisvadat, I, 188, 10; svada, III, 14, 7.

svá-dharman, following his own ordinances, III, 21, 2.

svadhâ, inherent power: svadhâbhîb, by one's self, by the power of his own nature, I, 95, 4; III, 26, 8; svadhâyâ, according to their wont, II, 3, 8; III, 4, 7; by himself, III, 17, 5; by his own power, IV, 13, 5;—svadhâb adhayat, he drank the draughts, I, 144, 2².

svadhâ-vat, self-dependent, I, 36, 12; 144, 7; 147, 2; III, 20, 3; IV, 5, 2; 10, 6; 12, 3; V, 3, 2; 5; moving according to one's wont, I, 95, 1²; moving by his own strength, I, 95, 4.

svá-dhiti, axe, III, 2, 10; 8, 6; 11; V, 7, 8¹.

svan, to resound: svânît, II, 4, 6.

svanâ, noise, I, 94, 11.

sva-patyâ, a man's own dominion: sva-patyâni (conj. for su-apatyâni), I, 72, 9².

sváyasab-tara, highly brilliant by oneself, V, 17, 2¹, 3.

svá-yasas, endowed with his own splendour, I, 95, 2; 5; 9.

sva-yû, free, II, 4, 7.

svár, sun, or Sun: súrab ná sam-drík, I, 66, 1; svâb drísike, I, 66, 10³; 69, 10; svâb (loc.), I, 70, 8¹; 9¹; svâb vividub, I, 71, 2; svâb ná, I, 148, 1; II, 2, 7; 8; 10; 8, 4; svâb mahát, III, 2, 7; súré, IV, 3, 8; ávíb svâb abhavat, IV, 3, 11³; súrab várzena, IV, 5, 13; svâb ná gyôti, IV, 10, 3¹; ávindat gâb apâb svâb, V, 14, 4¹.

sva-râg, king, I, 36, 7.

sva-râgya, royalty, II, 8, 5².

sváru, sacrificial post, III, 8, 6¹; 9; 10; IV, 6, 3.

svarnri, sun-hero: svarnab (?), (I, 70, 9¹).

svártha, see su-ártha.

svásara, fold, II, 2, 2.

svásri, sister, I, 65, 7; II, 5, 6¹;

svásârab, I, 71, 1²; tisráb, II, 5, 5¹; dásâ, III, 29, 13²; dvib páñka, IV, 6, 8¹; apási svásrînâm, III, 1, 3³; 11.

svastí, happiness, welfare, I, 1, 9, &c.; svastí-bhîb, safely, I, 189, 2;—with welfare, happily, II, 9, 6; IV, 11, 6; V, 4, 11.

svâdana, sweetener, V, 7, 6.

svâdu-kshádmân, having sweet food, I, 31, 15.

svâdman, sweetness, I, 69, 3¹.

svánâ, roaring, V, 2, 10; 25, 8;—thundering, V, 10, 5.

svânín, tumultuous, III, 26, 5.

svâhâ, the word Svâhâ, I, 13, 12; III, 4, 11; V, 5, 11; svâhâ hayyám kartana, pronounce the Svâhâ over the offering, I, 142, 12.

svâhâ-krîta, (offerings) over which the Svâhâ has been pronounced, I, 142, 13; II, 3, 11.

svâhâ-krîti, pronouncing Svâhâ, I, 188, 11.

svid, to sweat: sisvidânb, IV, 2, 6.

svéda, sweat, V, 7, 5.

hamsâ, swan, I, 65, 9; III, 8, 9.

han, to kill, slay: hâmsi, I, 31, 6;

gíghâmsata, I, 36, 15; áhan (without an object), I, 69, 8¹;—ví gahi, smite, I, 36, 16.

har: háryamâna, longed for, III, 6, 4;—práti harya, accept graciously, I, 144, 7; práti háryâb, thou acceptest, V, 2, 11.

hári, golden, I, 95, 1;—bay horse, fallow steed: hári-bhyâm, I, 76, 3; IV, 15, 7¹; hári iti, IV, 15, 8; V, 27, 2.

hári-kesa, whose hair is golden, III, 2, 13.

harít, pl., the golden horses, IV, 6, 9¹; haritab saptâ yahvîb, the seven young fallow mares, IV, 13, 3.

hári-vrata, whose every law is golden, III, 3, 5¹.

haryatâ, delightful, III, 5, 3.

háva, invocation, I, 45, 3.

havîb-âdyâ, eating the oblation, V, 1, 11; 4, 4.

havîb-krît, preparer of the sacrificial food, I, 13, 3.

havib-dā, giver of offerings, IV, 3, 7¹.
 havib-pati, master of sacrificial food, I, 12, 8.
 havib-vāh, bearer of oblations, I, 72, 7.
 havis, sacrificial food, I, 12, 10, &c.
 havishmat, rich in sacrificial food, offering sacrificial food, I, 12, 9, &c.; I, 128, 2².
 háviman, invocation, I, 12, 2.
 hávya, to be proclaimed: bhágab ná hávyab, I, 144, 3³;—to be invoked, III, 5, 3; V, 17, 4.
 hayá, sacrificial food: hayáya vólbave, I, 45, 6;—I, 74, 4, &c.
 hayá-dāti, giver of offerings, III, 2, 8;—gift of offerings, IV, 8, 5; V, 26, 4.
 hayva-vāh, bearer of oblations, carrier of offerings, I, 12, 2; 6; 44, 8; 67, 2; 128, 8; III, 2, 2; 5, 10; 10, 9; 11, 2; 17, 4; 27, 5; 29, 7; IV, 8, 1; V, 4, 2; 6, 5; 28, 5.
 hayva-váhana, carrier of oblations, I, 36, 10; 44, 2; 5; V, 8, 6; 11, 4; 25, 4; 28, 6; devébhyab hayva-váhana, III, 9, 6¹.
 haskartrí, producing joy, IV, 7, 3.
 hâ, to give (up to): gahâti, I, 95, 7.
 hâ: ut-gîhânâb, flying up, V, 1, 1.
 hi, to incite, stir up: hinvatu, I, 27, 11; hinuhi, I, 143, 4; hinvanti, I, 144, 5; hiyâná, driven forward, II, 4, 4; hinvé, he speeds along, IV, 7, 11; hinire, they drive forward, V, 6, 6;—sám ahema (conj. for sám mahema), we have sent forward, I, 94, 1¹.
 hitá-mitra, who has made himself (valiant) friends, I, 73, 5².
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 híranya-kesa, golden-haired, I, 79, 1.
 híranya-danta, gold-toothed, V, 2, 3.
 híranya-áya, golden: híranya-áti, I, 144, 6.
 híranya-ratha, with the golden chariot, IV, 1, 8.
 híranya-rûpa, golden-coloured, IV, 3, 1.
 hiri-siprá, with golden jaws, II, 2, 5¹.
 híri-smáru, golden-bearded, V, 7, 7.
 hu, to offer, sacrifice: hûyate, I, 26, 6, &c.; guhure, II, 9, 3;—

â-hutab, worshipped by offerings, into whom offerings are poured, I, 36, 8, &c.; II, 7, 4¹; 5; III, 24, 3, &c.; â-gúhvânah, receiving libations, I, 188, 3; âguhota, with Acc., make offerings in, III, 9, 8.

hurás, on a crooked way, IV, 3, 13.
 hri, to take: vi-háran, spreading out, IV, 13, 4.

hri, to be angry: hrinîyámânah, V, 2, 8.
 hríd, heart, mind, I, 60, 3, &c.
 hridi-sprís, touching the heart, IV, 10, 1³.

hrish: hárshat, joyous, I, 127, 6;—ut-harsháyanti, they delight, V, 27, 5.

hríshivat, joyful, I, 127, 6.
 hélas, anger, I, 94, 12¹; IV, 1, 4.
 hemyá-vat, well-impelled, IV, 2, 8¹.
 heshá-kratu, hot-spirited, III, 26, 5².
 hótri, the Hotri priest, I, 1, 1; 5, &c.; I, 94, 6; II, 9, 1; III, 17, 5; hótârâ dafyâ, I, 13, 8¹; 142, 8; 188, 7; II, 3, 7; III, 4, 7; V, 5, 7;—saptá hótri-bhib, III, 10, 4.

hotri-vúrya, election as Hotri, I, 31, 3.

hotri-sádana, the Hotri's seat, II, 9, 1.
 hotrá, service of a Hotri, the Hotri's office, I, 76, 4; II, 1, 2; III, 17, 2; saptá hotrâni, III, 4, 5².

hotra-vâh, carrier of offerings, V, 26, 7.
 hótrâ, oblation, I, 36, 7; II, 2, 8;—Hótrâ Bháratî, I, 142, 9²; II, 1, 11¹;—the Hotri's work, worship, IV, 2, 10¹.

hotrâ-víd, knowing the art of sacrificial libations, V, 8, 3.

hru, see hvri.

hváras, tricks, V, 20, 2.

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hvri: úpa hvârate, he slinks away, I, 141, 1¹;—hrûnânah? (IV, 4, 1²).

hve, to call, invoke: huwema, I, 127, 2¹; ihâ huve (read ihâ hve?), III, 20, 5¹;—váhnib âsâ á huvé, I, 76, 4, 1²;—vi-hváyâmahc, we call (thee) in emulation (with other people), I, 36, 13².

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|---|----------------------|-----------|------------|-----------|-------|----------|----------|---------|---------|----------|
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| Gutturales. | | | | | | | | | | |
| 1 Tenuis | k | • | • | क | १ | گ | گ | ك | ك | · |
| 2 " aspirata | kh | • | • | ख | ২ | ঁ | ঁ | خ | خ | · |
| 3 Media | g | • | • | গ | ৩ | ঁ | ঁ | ج | ج | · |
| 4 " aspirata | gh | • | • | ঁ | ৪ | ঁ | ঁ | ঁ | ঁ | · |
| 5 Gutturo-labialis | q | • | • | ঁ | ৫ | ঁ | ঁ | ঁ | ঁ | · |
| 6 Nasalis | n (ng) | • | • | ন | ৬ | ঁ | ঁ | ন | ن | · |
| 7 Spiritus asper | h | • | • | হ | ৭ | ঁ | ঁ | হ | ه | · |
| 8 " lenis | , | • | • | , | ৮ | ঁ | ঁ | ل | ل | · |
| 9 " asper faucialis | 'h | • | • | হ | ৯ | ঁ | ঁ | ل | ل | · |
| 10 " lenis faucialis | 'h | • | • | হ | ১০ | ঁ | ঁ | ل | ل | · |
| 11 " asper fricatus | 'h | • | • | হ | ১১ | ঁ | ঁ | ل | ل | · |
| 12 " lenis fricatus | 'h | • | • | হ | ১২ | ঁ | ঁ | ل | ل | · |
| Gutturales modificatae (palatales, &c.) | | | | | | | | | | |
| 13 Tenuis | · | · | · | ক | ১৩ | ঁ | ঁ | ك | ك | · |
| 14 " aspirata | kh | • | • | খ | ১৪ | ঁ | ঁ | خ | خ | · |
| 15 Media | g | • | • | গ | ১৫ | ঁ | ঁ | ج | ج | · |
| 16 " aspirata | gh | • | • | ঁ | ১৬ | ঁ | ঁ | ঁ | ঁ | · |
| 17 " Nasalis | n | • | • | ন | ১৭ | ঁ | ঁ | ন | ন | · |

| CONSONANTS (continued); | MISSIONARY ALPHABET. | | | Sanskrit. I Class. II Class. III Class. | Zend. | Pehlevi. | Persian. | Arabic. | Hebrew. | Chinese. |
|------------------------------|----------------------|-------|--------------|--|-------|----------|----------|---------|---------|----------|
| | | | | | | | | | | |
| 18 Semivocalis | y | • • • | • (y) (y) | • | • | • | • | ي | י | • |
| 19 Spiritus asper | | | | | | | | | | • |
| 20 , lenis | | | | | | | | | | • |
| 21 , asper assibilatus . . . | | | s | | ش | ز | ز | ز | ز | ز |
| 22 , lenis assibilatus . . . | | | z | | ژ | ڙ | ڙ | ڙ | ڙ | ڙ |
| Dentales. | | | | | | | | | | |
| 23 Tenuis | t | • • • | • | | ت | ت | ت | ת | ת | ת |
| 24 , aspirata | th | • • • | • | | ث | ث | ث | ת | ת | ת |
| 25 , assibilata | | | | TH | | | | | | • |
| 26 Media | d | • • • | • | | ڌ | ڌ | ڌ | ڌ | ڌ | ڌ |
| 27 , aspirata | dh | • • • | • | | ڌ | ڌ | ڌ | ڌ | ڌ | ڌ |
| 28 , assibilata | | | | DH | | | | | | • |
| 29 Nasalis | n | • • • | • | | ن | ن | ن | ن | ن | ن |
| 30 Semivocalis | l | • • • | • | | ل | ل | ل | ل | ل | ل |
| 31 , | mollis 1 . . . | • • • | • | | L | ل | ل | ل | ل | ل |
| 32 , | mollis 2 . . . | • • • | • | | | | | | | • |
| 33 Spiritus asper 1 | s | • • • | • | | S | س | س | س | س | س |
| 34 , asper 2 | | | | | S (ʃ) | | | | | • |
| 35 , lenis | z | • • • | • | | Z | ز | ز | ز | ز | ز |
| 36 , aspermus 1 | | | | | Z (ʒ) | | | | | ڙ |
| 37 , aspermus 2 | | | | | Z (ʒ) | | | | | ڙ |

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